

# OUR PARISH.

NO. I.

ST. MARY'S, HAMILTONVILLE.

1891.

## Church Services.

SUNDAY: } 7.30 A.M. and 10.30 A.M.  
              } 4 P.M. and 8 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M. P.M., None.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

The Four o'clock afternoon service is nearly all choral. That at Eight is very simple and plain. Sermon at each service.

## Calendar—November.

Nov. 1. } All Saints' Day.  
          } 23d Sunday after Trinity.  
Nov. 8. 24th Sunday after Trinity.  
Nov. 15. 25th Sunday after Trinity.  
Nov. 22. Sunday next before Advent.  
Nov. 26. Thanksgiving Day.  
Nov. 29. 1st Sunday in Advent.  
Nov. 30. St. Andrew, Apostle.

## Remarks.

All Saints' Day is, or should speedily become, a very precious Festival to every devout communicant of the Church. It is the day above all others for honoring the memory of our own departed loved ones, either by our presence at the Altar, or by gifts to the parish Church, or by both. Falling this year on a Sunday, it gives an added sanctity to the Day of Rest.

The First Sunday in Advent is always that Sunday which occurs nearest to St. Andrew's Day, or the 30th of November; consequently it may be as early as November 27th, or as late as December 3d. During Advent, you will remember, there is a daily afternoon service in the Church.

## Greeting.

This little paper is published under the auspices of the Parish Chapter of St. Andrew's Brotherhood, whose presiding officer acts as the Editor. Its purpose is partly to keep everybody informed about what is going on in the parish, and partly to quicken the religious life of the congregation as a whole. Whatever seems likely to serve as a means to this desired end will find a place in these columns, as far as our space will permit. The paper is undeniably small, but the question of finances had to be considered, and the committee did not see its way clear to inaugurate an enterprise which would involve any very large outlay. It is proposed to establish a Fund, to be known as the *Parish Paper Fund*, for which contributions in money or in the way of advertisements are solicited. No subscription price is fixed, as the paper will be sent free to all members of the congregation—one to each family. Any contribution, however small, will be gratefully received, and all such amounts should be sent either to Mr. George Sayen, Treasurer, 4057 Spruce Street, or to Rev. James P. Hawkes, 3930 Sansom Street.

This is emphatically not a money-making scheme, but we cannot run into debt—and if the little paper does not meet with adequate support from the people for whose benefit it is devised,—its publication must stop.

The Editor will be glad to receive suggestions in regard to any particular kinds of information desired, and stands ready to answer questions as far as he is able. On the other hand, he will be grateful for any items of general interest from the Secretaries of the various organizations, urging that wherever practicable such items be handed in in writing. Finally, he commits the whole enterprise prayerfully into the keeping of Him who worketh in all hearts to will and to do of His good pleasure.



**Organizations.****Parochial.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill, Wm. A. Smethurst,  
W. C. Hannis, George F. Martin,  
Jasper O. Nicolls, Chas. E. Lex, Secy.  
*Choir Master,* Chas. H. Yarnall.  
*Organist,* Prof. Eliot.  
*Sexton,* Robert Magee, 4014 Locust Street.

**Sunday School.**

Mr. E. A. Souder, *Superintendent.*  
Mrs. J. H. Richards, *Asst.* "  
Mr. Limerick, *Second Asst.* "  
Mr. W. Tansley, *Musical Director.*  
Mr. Francis Yarnall, *Organist.*  
George Sayen }  
Ellerslie W. Beaumont, } *Librarians.*  
Charles T. Wilson, }

**Dorcas and Missionary Society.**

Mrs. Chas. M. Hill, *President.*  
Miss West, *Vice President.*  
Mrs. E. W. Colladay, *Secretary and Treasurer.*

**The Altar Society.**

Miss M. H. Jones, *President.* Miss Hill, *Treasurer.*  
Miss Daisy White, *Secretary.*

**Mothers' Meeting.**

Mrs. W. M. Rhein, }  
Mrs. E. W. Colladay, } *Directresses.*

**St. Agnes' Guild.**

Rev. James P. Hawkes, *Chaplain.*  
Miss Dechert, *President.* Miss Rhein, *Treasurer.*  
Miss Nellie M. Hill, *Secretary.*

**Brotherhood of St. Andrew.****ST. MARY'S CHAPTER.**

Rev. Jas. P. Hawkes, *President.*  
Mr. E. A. Souder, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

**The Guild of the Holy Child Jesus.**

Miss Clara Manderson, *Superintendent.*  
Rev. J. P. Hawkes, *Chaplain.* Miss Hill, *Organist.*

**Women's Missionary Association.**

Rev. Thomas C. Yarnall, D.D., *President.*  
Rev. Jas. P. Hawkes, *1st Vice-1 rest.*  
Miss J. C. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Gertrude Manderson, *President.*  
Mary G. Smethurst, *Vice-President.*  
Helen Cook, *Secretary and Treas.*

**Parish Notes.**

It is advisable to have copies of "The Work of St. Mary's Parish" for distribution among your friends, especially those who are unable or unwilling to believe that St. Mary's "ever does anything." You will find copies near the Locust Street entrance. It is to be regretted that the names of Choir Master, Organist and Choristers were left out of the aforesaid little book. Strangely enough, too, Ellerslie W. Beaumont received no credit for the faithful work he has been doing in the Sunday-school Library. Well, it was an oversight, and was owing to no lack of appreciation.

It may not be generally known that the Rector's sermon, entitled "A Noble Life,"—preached immediately after the memorial windows had been put in place,—has been printed, and may be procured at the Rectory. It is a splendid tribute not only to Bishop Alonzo Potter, but also to the kind of character which is formed by obedience to Christ.

Parishioners, returning from their summer outing, were agreeably surprised at the changes which had taken place inside the Church. A Brazen Pulpit Light, an Oaken Bishop's Chair, and a beautiful Font Cover, in polished brass and oak, attested the care of individuals both for the House of God and for the memory of their dear ones, while the magnificent paintings on glass, flanking the altar on either side, bore loving witness to the honor in which the elder Bishop Potter was ever held by the whole parish. No higher praise can be given these royal works of art than to say that they correspond perfectly with the rich mosaic reredos. Plans for the decoration of the Chancel walls are about to be submitted to the Vestry, and when these are finally approved, the work will be at once begun.

Early in June a Strawberry Festival was given by several of the ladies for the purpose of starting a Fresh Air Fund. In this way,

and through subscriptions, about forty dollars were raised, nearly all of which sum has been expended to the great benefit of the few that could thus be assisted to procure a change of air. Next year, if possible, more liberal things must be devised.

The public Missionary meeting, on the evening of October 16th, was very well attended, all things considered. The Rev. Mr. Gring, Missionary to Japan, was unable to be present, owing to a severe cold; but Bishop Talbot succeeded in getting here shortly after the service began, and gave a very full and interesting account of his work. It is in this way, by concentrating our attention now on this portion of the field and now on that, that our interest in the general work of missions will be developed. On the whole, then, we may say that the effort of the Women's Missionary Association was a success.

The earnest and indefatigable Superintendent of the Sunday-school has been sorely troubled this Fall by the loss of nearly a dozen teachers. All left at once, for good and sufficient reasons, no doubt—but it was very embarrassing, nevertheless. Nearly all of the classes have now been supplied with new teachers, but there is still a demand for persons, male or female, who will consent to act as substitutes—"Stand on call," as it were. Give names to Mr. E. A. Souder, or to Mrs. J. H. Richards, 4049 Locust.

By the time this paper is issued nearly all the parochial societies will be well under way: The Brotherhood of St. Andrew and the Women's Missionary Society met early in October, the Altar Society later on, and the Dorcas and Missionary only last week, October 28th. The others will not be long in falling into line. The Guild of the Holy Child Jesus makes a special appeal, which will be seen below. Let us pray and labor for a year of increased activity in every direction.

The Guild of the Holy Child Jesus, for

work among poor children, held its first meeting on *Saturday*, Oct. 31st, at 3 P.M.

The President, Miss Manderson, asks the sympathy and support of every member of the parish. In particular she asks for *money*, *material*, partly-worn *clothing* and *teachers*.

To speak of the last first: It is hoped that those who taught last year will continue to teach this, most of them, at least; the need is even greater than before. But there are new classes, and new helpers are needed. *Money* may be handed to the rector or to Miss Manderson, or may be placed in the box at the church door. *Material* is urgently needed for new work, and *partly-worn clothing* to be repaired for others' use.

On Sunday evening, November 1st, the first of the night services will be held, God willing, in this Church at eight o'clock. The service will consist of a hymn, a shortened form of Evening Prayer, another hymn, sermon, offertory and closing Collects.

It is confidently expected that the Vestry will declare all the seats free. The Choir will be composed of volunteer singers, as in Lent, and only hymns and chants will be sung. All who can sing are requested to hand their names to Mr. Frank Yarnall, who will have charge of the music.

This service does not, of course, take the place of the afternoon service at 4 o'clock, which is a Choral one, but is intended simply to afford still another opportunity for worship, and to accommodate those who cannot or do not attend in the afternoon.

The attendance at the week-day services has been better this year than it was last. All through the summer, no matter what the condition of the atmosphere, the faithful few assembled with commendable regularity. Lately, however, the attendance has been growing smaller. With more parishioners at home,—with every one at home, in fact,—there should be a different tale to tell.

Those who are present at the Early Cele-



bration would confer a favor on the clergy and a benefit upon themselves by sitting together in the front pews. It would seem more like a real Communion were the communicants less widely separated in the Church during the service.

All who have lately come into the parish,—that is, within the past five or six months,—are urged to send their names and addresses to the Rector or the Assistant Minister. Likewise all who have changed their place of residence in the same period should notify the Clergy of the fact, and send the corrected address. This will save much valuable time to those who have calls to make, and remove one, at least, of the causes for any apparent neglect. Let us know where to find you, if you are only staying temporarily at a given address.

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continued reproof.—*Hinton.*

The salvation of society, the hope for the free and full development of humanity, is in the Gospel of Brotherhood—the Gospel of Christ.—*Henry George.*

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REPAIRING, ETC.



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Vol. I.  
No. 2.

St Mary's, Hamilton Village,  
WEST PHILADELPHIA.

Dec.  
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## Church Services.

SUNDAY: } 7.30 A.M. and 10.30 A.M.  
              } 4 P.M. and 8 P.M.

DAILY, during Advent, at 4.30 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M. P.M., None.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

The Four o'clock afternoon service is nearly all choral. That at Eight is very simple and plain. Sermon at each service.

## Calendar—December.

- Dec. 4. Friday: Fast.
- Dec. 6. 2d Sunday in Advent.
- Dec. 11. Friday: Fast.
- Dec. 13. 3d Sunday in Advent.
- Dec. 16. Ember Day: Fast.
- Dec. 18. Ember Day: Fast.
- Dec. 19. Ember Day: Fast.
- Dec. 20. 4th Sunday in Advent.
- Dec. 21. St. Thomas, Apostle.
- Dec. 25. Christmas Day.
- Dec. 26. St. Stephen, Martyr.
- Dec. 27. { St. John, Evangelist.  
          { 1st Sunday after Christmas.
- Dec. 28. The Innocents.

## Remarks.

All Fridays in the year are days of fasting: *i.e.*, days "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." (See Prayer Book.)

The same may be said of the Ember Days; these are commonly set apart for special prayers for "those who are to be admitted to Holy Orders," and for fasting.

## Advent.

'The Church computes the beginning of the year, and renews the annual course of her services at this season of Advent. She does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of her Saviour—that true Sun of Righteousness, who began now to rise upon the world. We should commemorate the great blessing of Christ's coming in the flesh, with firm purposes and sincere resolutions of conforming ourselves to the end and design of our Saviour's coming into the world. For, since the Son of God was manifested that He might destroy the works of the devil, the great care and business of our lives should be to avoid everything that is evil, to mortify the deeds of the flesh, and not to suffer sin to reign in our mortal bodies.' (Nelson: "Festivals and Fasts.") It has long been the custom to observe Advent as a sort of lesser Lent, in accordance with the feelings above expressed. As in Lent, so in Advent, at St. Mary's there is a daily evening service, this year at half-past four. By attendance on these daily services, by diligent self-examination and earnest prayer, we endeavor more than at other times to prepare ourselves for the reception of the King. There is always some spot in our hearts into which Christ has never yet come. This year we should endeavor to receive Him there, that we may become entirely consecrated to His service, that He may reign supreme over every portion of our being. So shall we pray most truly, "Thy Kingdom Come, O Lord."

Once more, let me urge you to consecrate your Christmas giving. Remember your friends, as you must and will,—but do not forget your Saviour, your heavenly Friend. Remember that you are His stewards, and that, whether you give or withhold, you are doing it "In His Name." Banish pride in giving. Be humble. Let the spirit of Christ enter into all our plans for celebrating the Annual Festival of His Birth, so that it shall no longer be for us a burden grievous to be borne, but a joyous opportunity.



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Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****BAPTIZED.**

Oct. 22d.—ELSIE MARGUERITE KREWSON.  
ETHEL AGNES KREWSON.  
AMOS KREWSON.  
Nov. 15th.—JANE HASKINS STEWART.

**MARRIED.**

Nov. 2d.—HENRY PEALE, Jr., and SARAH VIRGINIA SIMPSON.  
Nov. 18th.—SYLVESTER G. WATSON and MARY E. DAVIS.

**DIED.**

Oct. 19th.—JOHN C. HURST.  
Oct. 23d.—HENRY B. DUFFEE.  
Nov. 7th.—ELIZABETH S. RIDGELY.  
Nov. 21st.—WILLIAM ARTHUR SMETHURST.

**Parish Notes.**

The Vestry took action early in November, declaring all pews free at the eight o'clock service on Sunday evening.

Contributions to OUR PARISH come in very slowly, only twenty persons having contributed anything up to date. We intend to hang up our stocking at Christmas.

Mrs. F. S. Giger has kindly consented to take charge of the Little Sisters of St. Mary for the winter. Her address is 3703 Locust Street. True to their name, the little sisters have been helping two or three of the other organizations by gifts of money to carry on their work.

In the death of Mr. Wm. A. Smethurst, the Church in this city, and St. Mary's in particular, have sustained a very serious loss. A special meeting of the vestry was held at the close of morning service on Sunday, Nov. 22, at which resolutions of appreciation and sympathy were unanimously passed.

Recent special offerings were—1st. For the Episcopal Hospital, \$148.65. 2d. For Customs Duty on Chancel Windows, \$196, with pledges to the amount of \$180.00 additional: Total, \$376.00. 3d. For Rev. Simon Gibbons, of Nova Scotia, November 29th, unsolicited, \$25.00.

A Rug, 8 feet by 12, or larger, is badly needed in the room in the Parish Building where the Mothers' Meetings are held. There is no carpet on the floor, and the room looks bare and uninviting in consequence. The Dorcas Society meets in the same place. Who will give something towards a rug?

Miss Bankson will send another box this year to the Rev. Mr. Wilson, of Springhill Mines, in whose work so many of this parish have been interested. This box will be packed on Thursday, December 10th, and articles should be sent to 4224 Chester Ave. before that date.

The Women's Missionary Association laments the apparent scarcity of money. The Collectors are having little success. Still we are obliged to make our appropriations month by month, to fulfil solemn pledges—one to China, another to Japan, a third and a fourth to the Freedmen, a fifth to the Indians, and so on,—to say nothing of the promise of Fifty Dollars annually to Bishop Talbot's "Clergy Fund." Won't somebody help us to redeem this last pledge by special contributions? One generous communicant has offered Fifteen Dollars annually; that leaves thirty-five to be raised.

Perhaps there are some who do not find their golden opportunity in either of the above appeals; they have little ready money and no new goods for the missionary box. But wait! Surely you have a twice-read book that would not be altogether inappropriate for a Sunday-school Library; or you have a few clothes that the children have outgrown and toys they have wearied of, or you know some one who has? Well, send them to Miss Dechert, 3914 Walnut St., to be packed in a box that St. Agnes' Guild will send to Beaufort, N. C. A faithful woman, who has devoted her life to working there among the "poor whites" of that seaboard fishing town, says that anything will be acceptable, and that pretty nearly everything is needed. Remember these poor children; there are over a hundred of them to be provided for at Christmas. Send at once. Money will not be refused.

Another educational facility has been added to the many excellent ones already in the parish. Mrs. Wm. H. Moffett, the widow of a clergyman who died very suddenly a short time ago, has undertaken to institute a French Kindergarten for little ones whose parents may desire them to be early instructed in that language; also prepared to form classes for older pupils at so much per course of ten lessons. Her address is 3929 Baltimore Avenue.

**Overheard in a Street-Car.**

"Yes,—and when Mr. Hawkes took the plates, the choir started in to sing very loud, and he handed 'em to Doctor Yarnall, who was standing on the top step of the altar. Then the Doctor held 'em up high's he could, as though he wanted God to see whether enough money had been gathered in. Of course we all know that churches must be supported by what people give; but it is all wrong to make so much show and fuss over the collection, even if there wa'n't no idolatry about holding the plates up there before that picture on the reredos."

Now if it was only some practice peculiar to St. Mary's, and resting on no authority, that was thus called in question by a stranger, these and similar remarks might well go unchallenged. But such is not the case. The mind of the Church at large is hereby called in question. In the Rubric in the Communion Office which bears on this subject (after the Offertory Sentences), our Church directs that the Alms and other Devotions shall be reverently brought "to the Priest, who shall humbly *present* and place them upon the Holy Table": not present them to the Table; that were to come very near 'worshipping the altar'; but humbly to present them to God. Moreover, in the public presentation of the offerings, in accordance with the directions referred to, we have the recognition of a principle older even than Christianity. The Offertory has always been considered an essential element of the public worship of Almighty God. 'The Mosaic ritual abounds in provisions and directions for honoring Jehovah, by various offerings, which were entirely distinct from those things that were offered in sacrifice. But the Mosaic ritual in this, as in all its provisions, only provided utterance for an instinct common to all mankind. The instinct of prayer in the human heart is not more definite than that

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which moves men to the worship of Deity by the offering of gifts and oblations. Before Moses was, Cain and Abel each "brought an offering to the Lord." The Magi, worshipping the Infant Saviour, voice and emphasize the universal instinct when they complete the act by presenting Him "Gifts: gold, frankincense and myrrh." And every heathen temple, though knowing nothing of Moses and his ritual, witnesses to votive offerings and oblations.' (From "Document 20" of the Special Committee on Systematic Benevolence in the Presbyterian Church." Second edition.)

Surely there can be no question that the consecrated gifts of the Christian brought to the house of God and offered there as an act of worship are in the highest degree acceptable to the Lord. What follows? Why, that so important a part of public worship cannot be made too much of, particularly in a Church which, like our own, is noted for her desire to have all things done "Decently and in order." The offerings are not to be shoved contemptuously or carelessly to one side. They are not to be placed under the pulpit, or on the chancel steps. They are not to be laid immediately on the Communion Table, as though the sooner the minister got them out of his hands the better. But they are to be solemnly presented to the Almighty God, in the presence of men and angels, as an evidence of our love and thankfulness to Him, and as a token of the consecration of all our material resources to His eternal service.

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Jan'y.  
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SUNDAY: } 7.30 A.M. and 10.30 A.M.  
              } 4 P.M. and 8 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M. P.M., None.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

The Four o'clock afternoon service is nearly all choral. That at Eight is very simple and plain. Sermon at each service.

## Calendar—January.

- Jan. 1. Circumcision. Fast.
- Jan. 3. 2d Sunday after Christmas.
- Jan. 6. The Epiphany.
- Jan. 8. Friday: Fast.
- Jan. 10. 1st Sunday after Epiphany.
- Jan. 15. Friday: Fast.
- Jan. 17. 2d Sunday after Epiphany.
- Jan. 22. Friday: Fast.
- Jan. 24. 3d Sunday after Epiphany.
- Jan. 25. Conversion of St. Paul.
- Jan. 29. Friday: Fast.
- Jan. 31. 4th Sunday after Epiphany.

## Remarks.

The circumcision and naming of the Holy Child took place on the eighth day after His birth. Hence the Festival of the Circumcision always falls on January 1st, the eighth day after Christmas. In contrast with the excesses of the heathen at the New Year, the ancient Church set this day apart for humiliation and fasting. Modern Christendom seeks also on this day a renewal of the spirit of consecration in soul and body.

The Feast of the Epiphany, like most of the Holy Days, is a *fixed* festival. It commemorates the visit of the Magi, or Wise Men, to the cradle of the Infant Christ.

## The Manger.

BY S. R. C.

In accordance with the usual custom, the Christmas Festival of the Sunday-school was held in the church on the Sunday after Christmas. Perhaps the most striking feature of the service was the presentation of gifts by the children. In the front aisle by the reading desk, was placed the manger which was used last year, and herein the children, marching past in line, deposited their gifts. On Monday an account was taken of the articles received, and it was found that there were over 180 presents in all, mostly toys and children's books. Of the \$1.68 in cash, which was among the presents, \$1.00 was sent to a little colored girl who is lame and almost helpless; the balance was given to the Guild of the Holy Child Jesus. The bulk of the toys and books were sent to the Italian Mission, which is very much in need of assistance of all kinds; a goodly number also were taken to the St. Michael's Home for Colored Children, and there distributed to the delighted little ones; while two small packages were given, through some ladies of the Parish, to brighten the Christmas of families in our midst. Such were the uses to which the gifts were put, and it is not to be supposed that any one will question the wisdom of teaching our little ones to give to those who are more needy than themselves. But it may be asked, "Why use the manger?" Because we are dealing with a Sunday-school, and it is desired to teach the children the truths of Christianity. If we only desired to get the presents from them, then by all means dispense with the manger; but if we wish also, and primarily, to teach them that the root of Christianity is Christ, that everything a Christian does is done for Christ, everything he gives is given to Him who was born as a little child, then by all means let us have the manger. Who shall say that to these little ones, in whose minds Christ is always connected with a manger, the lesson taught by this imperfect representation of our Saviour's first earthly throne is not a deep and lasting one?



**Organizations.****Parochial.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill, George F. Martin,  
W. C. Hannis, Chas. E. Lex, Secy.  
Jasper O. Nicolls, *Choir Master,* Chas. H. Yarnall.  
*Organist,* I. B. Eliot.  
*Sexton,* Robert Magee, 4014 Locust Street.

**Sunday School.**

Mr. E. A. Souder, *Superintendent.*  
Mrs. J. H. Richards, *Asst.* "  
Mr. Limerick, *Second Asst.* "  
Mr. W. Tansley, *Musical Director.*  
Mr. Francis Yarnall, *Organist.*

George Sayen }  
Ellerslie W. Beaumont, } *Librarians.*  
Charles T. Wilson, }

**Dorcas and Missionary Society.**

Mrs. Chas. M. Hill, *President.*  
Miss West, *Vice President.*  
Mrs. E. W. Colladay, *Secretary and Treasurer.*

**The Altar Society.**

Miss M. H. Jones, *President.* Miss Hill, *Treasurer.*  
Miss Daisy White, *Secretary.*

**Mothers' Meeting.**

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Mrs. E. W. Colladay, } *Directresses.*

**St. Agnes' Guild.**

Rev. James P. Hawkes, *Chaplain.*  
Miss Dechert, *President.* Miss Rhein, *Treasurer.*  
Miss Nellie M. Hill, *Secretary.*

**Brotherhood of St. Andrew.****ST. MARY'S CHAPTER.**

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S. R. Colladay, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

**The Guild of the Holy Child Jesus.**

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Rev. J. P. Hawkes, *Chaplain.* Miss Hill, *Organist.*

**Women's Missionary Association.**

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Rev. Jas. P. Hawkes, *1st Vice-Prest.*  
Miss J. W. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****MARRIAGES.**

Dec. 2d.—LEVI KNOWLES PEROT and  
JESSIE HANNIS.  
Dec. 30th.—JOSEPH TAYLOR SKERRETT and  
FRANCES REBEKAH WILLIAMS.  
Dec. 30th.—WILLIAM HENRY C. DENNIS  
and JENNIE HAMILTON.

**BURIALS.**

Dec. 19th.—MARY MATLACK PANCOAST.  
FANNIE BLANCHARD MONROE.  
Dec. 21st.—FLORENCE LANDELL.  
ESTELLA HINSON.

**Parish Notes.**

A GOOD many weddings lately.

HAVE you seen the handsome Fald Stool in front of the Bishop's Chair? It was given at Christmas as a Memorial Gift.

THE poor mothers are still waiting for money to buy that rug. Six or seven dollars will get one, and yet they have to meet these cold winter evenings on bare floors.

THE Guild of the Holy Child Jesus returns thanks to its many kind friends for helping to make its Christmas Festival a success. An anonymous contribution of five dollars was particularly appreciated. Enough material and money are on hand to continue the work vigorously for the present.

THE Accounting Warden has not received anywhere near the amount of money required to reimburse the friend of the parish who so kindly advanced the sum necessary to pay the Customs Duty on the Memorial Windows. Must he appeal personally to those who have it in their power to relieve his embarrassment at once?

THE attendance at the Sunday night services is not so good as it was. This is partly owing to the prevalence of La Grippe, but partly also to other causes. For one thing, the novelty has worn off; then, the addresses have been rather long; perhaps, also, the shortened form of service has not proved really so desirable as many imagined it would be. At all events, nothing but credit is due to the Young People's Choir. Their singing has been very acceptable, and is commended on all sides

THE Sunday-school held its Christmas Celebration in the Main School Room on Christmas Eve. All lamented the absence of the Superintendent, who was prevented from coming by the death of a near relative. Mr. Colladay conducted the exercises in his stead, and the whole affair passed off pleasantly, much in the usual way.

ST. AGNES' GUILD are very grateful for the prompt and generous response made to their appeal for contributions to their box to Beaufort, N. C. Instead of a box, they sent three large barrels, the contents of which they know were gratefully received. They also provided dinners and trees for two or three families connected with the Parish.

THE Dorcas and Missionary Society sent a box filled with all things needful in the way of clothing, table and bed linen to the Rev. O. R. Bourne, wife and one child at Laredo, Texas, in time to reach there by Christmas. Everything was good of its kind. This Society has now undertaken to send a box of supplies to an Indian Deacon and Catechist under the charge of the Rev. A. B. Clark, of the Rosebud Agency, South Dakota. For this box, new and partly-worn clothing, books, cards, and especially Bibles containing maps are solicited. Please bear this in mind; also the fact that the Society is in constant need of funds; also that the Dorcas and Missionary Society meets *every Wednesday afternoon* at three (3) o'clock, in the second story of the Parish Building.

RECENT occurrences have shown plainly that there should be some more orderly method of procedure on the part of communicants at the time of administration. We are now speaking particularly of approaching and leaving the altar-rail. The best way is to approach by the middle of the Choir, between the choir stalls; then, after receiving, to withdraw by the side passages, even though you sit in the middle aisle. This has been the unwritten law; now that it is put down in black and white, it is hoped that all will be willing to conform themselves to it: Otherwise, serious confusion is likely to arise. The aged and the infirm are of course not expected to conform strictly to the requirements of such a law. Let those do so who can.

*The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.—GALATIANS V: 17.*

This is the translation of this verse as it appears in our Common Version of the Bible—the Version, that is, which is read in our Churches—King James' version, as it is commonly called, because it was set forth in the reign of James I. in Great Britain, having been published, A.D. 1611. It is a recension, so to speak, of several former translations. It is one which is marvellous for the purity and beauty of its language, and we owe much to it for the preservation of the strength of our English tongue. Moreover, it is in general, upon all important points, very accurate. In the more than 260 years, however, which have gone by since this translation was put forth, the number of the MSS. of the New Testament has greatly increased,—thus furnishing opportunity for correction, so far as was necessary, of some errors which had crept into those MSS. which were formerly alone relied upon, or rather perhaps into the Greek text which was, at the time, the chief authority of the translators. Ten years ago, as some of you will doubtless remember, in the early summer of 1881, the Revised Version of the New Testament was published, and four years later that of the Old Testament, the work of eminent scholars, both in this country and in England. The work of revision was begun on the thirtieth day of June, 1870, and was not finished until June 20th, 1884: it was therefore fourteen years in progress. Nearly eight hundred meetings were held, and the greatest care was exercised to secure an accurate translation, and this result was undoubtedly attained. The New Testament portion did not meet with an altogether favorable reception, but was much criticised because of its having made, as was said, a good many unnecessary changes, beyond what was contemplated. In some instances in seeking

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to give a more literal translation of the Greek original, the English is harsh and loses much of its old-fashioned beauty and force: but in a number of other instances, a far more correct rendering is undoubtedly given. On the whole, however, a very great gain has been made by the Revised Version, especially that of the New Testament portion, towards a better comprehension of the meaning of the sacred writings.

As a single example the passage in Galatians v: 17, has been cited: a difficulty had arisen because the authorized Version renders the concluding sentence incorrectly. The revised translation here is, "The flesh . . . the one to the other; *that ye may not do the things that ye would.*" In other words although we find an opposition existing between our natural tendencies or inclinations, and those incited by or governed by the Holy Spirit of God—this opposition is not one which is compulsory as to our choice. The passage is thus relieved from what would seem, by the former translation, to be the setting forth of an absolute necessity preventing our conformity to the Divine will. T. C. Y.

MEMBERS of the congregation and others who may desire attention in times of "Sorrow, need, sickness, or any other adversity," are requested to notify one or other of the clergy. Do not rely upon their hearing about it from somebody else. Do not count even on their seeing it in the newspaper. Send them word, either through a relative, or a friend, or the mail. This is the only sure way, and besides it is the way of the Church. Your attention is called to the following Rubric from the Book of Common Prayer: ("Visitation of the sick.")

*"When any person is sick, notice shall be given thereof to the Minister of the parish."*

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# OUR PARISH.

Vol. I.  
No. 4.

St Mary's, Hamilton Village,  
WEST PHILADELPHIA.

Feby.  
1892.

## Church Services.

SUNDAY: } 7.30 A.M. and 10.30 A.M.  
              } 4 P.M. and 8 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

The Four o'clock afternoon service is nearly all choral. That at Eight is very simple and plain. Sermon at each service.

## Calendar—February.

- Feb. 2. Purification of St. Mary the Virgin.
- Feb. 5. Friday: Fast.
- Feb. 7. Fifth Sunday after Epiphany.
- Feb. 12. Friday: Fast.
- Feb. 14. Septuagesima Sunday.
- Feb. 19. Friday: Fast.
- Feb. 21. Sexagesima Sunday.
- Feb. 24. St. Matthias' Day.
- Feb. 26. Friday: Fast.
- Feb. 28. Quinquagesima Sunday.

## Remarks.

Christmas, Epiphany, and all the Saints' Days are "fixed" Feasts; that is, they fall on the same day of the month, but of course upon different days of the week in different years. Easter Day is "variable" because it depends on the phases of the moon; therefore the Sundays which bear a fixed relation to Easter—such as the nine preceding it, beginning with Septuagesima, and those which follow it, including the Sundays in Trinity-tide—are also variable. Septuagesima means "the seventieth," Sexagesima "the sixtieth," and Quinquagesima "the fiftieth" day before Easter, roughly stated, or, as we say, "in round numbers." The later Easter comes, the later Septuagesima will come; Easter is very late this year, which is the reason there are so many Sundays after the Epiphany.

## Changes.

There are many persons who are fond of changes, who like variety and are always eager to discover something new. But there is a far larger number of people, especially in our own Church, whose tendencies and habits are all the other way. They admire what is old and tried; they dislike innovations, dislike them exceedingly; they are watchful and suspicious of anything at all out of the ordinary, and ready to oppose every attempt to introduce new forms and ceremonies. Perhaps there are fewer of the latter class of people in St. Mary's than in most parishes; or perhaps those that are here do not think it worth their while to say anything. Certain it is that many changes have taken place here during the past few years, without apparently causing even a ripple on the calm surface of the parish life. The changes have been for the better: very few, I suppose, will question that, now. But it is impossible that they should have been pleasant to everybody, at first. And are there not some even to-day who think sadly of what used to be? Doubtless there are. We have no reason to expect anything else. To these and to all who sympathize with them something is due:—some such statement as I am about to make, for example. It is not claimed that this covers the whole ground, but it does cover most of it. Almost without exception the changes in our church service have been such as we have been compelled to make under the direction of the General Convention. Personal preference has played but a small part: "Loyalty to the General Convention" has been our watchword; "Obedience to the commands of the Church" our motto. Rubrics have been so amended and altered that the Prayer Book of to-day is not the same thing as the Prayer Book of ten years ago; even that of three years ago was different from the one we have to-day. There has been no alternative but change.



**Organizations.****Parochial.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill,  
W. C. Hannis, George F. Martin,  
Jasper O. Nicolls, Chas. E. Lex, Secy.  
*Choir Master,* Chas. H. Yarnall.  
*Organist,* I. B. Eliot.  
*Sexton,* Robert Magee, 4014 Locust Street.

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Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

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Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****MARRIAGE.**

Jan. 12th.—ALEXANDER J. GRAY and  
ELIZA K. ARNOLD.

**BURIALS.**

Jan. 2d.—LAURA A. COFFMAN.  
Jan. 6th.—MARY J. COXE.  
Jan. 7th.—MARY JOSEPHINE LAYTON.  
Jan. 9th.—SUSAN KILPATRICK.

**Parish Notes.**

MR. ADAMS preached a great sermon.

THE attendance at the night services is gradually improving.

SOMETHING remarkable—no baptisms in a parish the size of St. Mary's for over two months.

TEN or twelve is a "saving remnant;" ten or twelve contributed to the Convocation Supper; ten or twelve attended the public missionary service in the evening.

SOMEONE has given a good-sized piece of carpet for the use of the Mothers' Meeting. Subscriptions to the amount of six dollars have also been received, and will be applied to the purchase of the rug, as the carpet is not quite large enough.

Two organizations, The Little Sisters of St. Mary and the Saint Agnes' Guild, together with a number of older ladies, will give a Parish Tea, or Reception, in the Parish Building on Wednesday evening, February 10th. Everybody is invited, and we would like everybody to come. It is not necessary to stay the entire evening; neither would it be out of place for you to do so, in case you found it pleasant. Don't send a card or "Regrets"—Come.

THE following notice appeared in last week's issue of *The Standard of the Cross and the Church*, and speaks for itself:

The Twenty-first regular meeting of the West Philadelphia Convocation was held in St. Mary's Church, Locust St., above Thirty-ninth, on Thursday, January 21st. There were about thirty delegates present, and

everything passed off quietly, without friction. A grant was made to the Mission Chapel of St. Michael and All Angels, in response to an appeal for aid; also to the Church of the Holy Comforter, which is at present without a rector. A terse and spicy essay was read by the Rev. S. L. Gilberson, rector of St. George's Church. In the evening a public service was held in St. Mary's, the sermon being preached by the Rev. W. H. Assheton, rector of St. Andrew's, West Philadelphia. The attendance at the evening service was lamentably small.

THE Altar Society wishes it to be known that it stands ready to take orders for fine embroidery and for making Church linen and surplices. Further particulars may be obtained from the President, Miss M. H. Jones, 4105 Baltimore Ave. At the same time the Flower Committee state that they are in need of money. An uniform subscription of five cents a week is all that is asked; and since so little is expected of each individual, there must be a good many subscribers in order to secure the funds necessary from week to week. Old subscribers are reminded that their subscriptions have run out. New subscribers are solicited. The Treasurer of the Flower Fund is Mrs. T. D. Stovell, whose address is changed to 4508 Kingsessing Avenue.

THE suggestion about a more orderly method of approach to the altar at time of communion, made in our last issue, has been productive of much good. Everyone remembered. Everyone heeded. This fact emboldens us to make another request. It is this:—will not everyone join in the effort to keep better order in the back part of the Church. To the ushers belong the duty and the right to speak to those who are creating a disturbance; but the ushers are young, and their reproof carries less weight than it should. But there are older men sitting nearby; let those older persons use their influence to bring about the desired result. Talking and laughing are not only unmannerly,—they are an offence against God when indulged in during service-time. Every Christian has a right to keep his brother or sister from the commission of a sinful and unworthy act, and such irreverence as we sometimes see in St. Mary's approaches nearly the sin against the Holy Ghost.

**The Sacrament of Baptism.**

The idea of a sacrament in general is very fully set forth in the Church Catechism: It is "An outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." The two sacraments of Baptism and the Lord's Supper are generally (that is, always and everywhere) necessary to salvation in this sense—that the inner part or thing signified is indispensable, whether the external rite be performed or not. But it is well worth our while to remember that since the outward and visible sign has been "ordained," instituted and enjoined by Christ himself as the only means by which we may confidently expect to receive the inner and spiritual benefit, the sign cannot be neglected without very great danger, nor can it be despised without sin.

The outward or visible sign or form in Baptism is "Water: wherein the person is baptized in the name of the Father and of the Son and of the Holy Ghost." The *mode*, or manner in which water must be used, was never strictly defined, and has always been considered of minor importance, except by that small fraction of Christendom known as the Baptists, or Immersionists. The inward, spiritual grace, or thing signified in Holy Baptism is "A death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace."

It has been said that the Scriptures present to us an ideal conception of the sacraments: This is especially true as regards Holy Baptism; inasmuch that the Scriptural conception of this sacrament finds its highest and truest embodiment only in the Baptism of adults. In their case it involves a certain amount of personal preparation,—repentance

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and faith being plainly insisted upon as prerequisites for its right reception. In the case of infants, however, Baptism is administered without any such personal preparation; the Church simply casts its loving arms about the child, looking forward to the time when an awakening consciousness, developed by constant religious training, shall recognize the conditions—comply with them—and so appropriate to itself the blessings of the grace long since conferred. In general, we may say, therefore, that Baptism is always a sign of Regeneration, or new birth, as well as a means of incorporating human beings into the body of Christ's Holy Church. It is, or it should be, a sign and seal of the promises of forgiveness and reconciliation with God. *In it* we receive the spirit of adoption, whereby we cry—"Abba—Father!" We come into new covenant relations with God. *By it* faith is strengthened and hope is confirmed. *Through it* grace,—divine aid, heavenly virtue,—are fully and freely bestowed.

Surely it is not too much to say, as the Church says, that Baptism is everywhere and always necessary to salvation; necessary, that is, as the first apparent effort made by us towards securing to ourselves the benefits accruing from Christ's life and death and wondrous sacrifice.

It is unquestionably a mystery how the application of water in any quantity and in whatsoever manner should further this great object, or benefit our souls in any way. But the Infinite Wisdom, which, in creating us, chose these strange bodies to encase human souls, chooses also this external form of Holy Baptism as the proper means of conferring upon these same souls a higher and richer and fuller life. Shall we who are so puny when compared with Him, utterly

ignorant and foolish, presume to question His methods, or to make light of His requirements? For some good and wise purpose our Heavenly Father has seen fit to attach certain conditions to the bestowal of this as of His other gifts,—so that unless the conditions are complied with, we must not expect to receive the coveted blessing.

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# OUR PARISH.

Vol. I.  
No. 5.

St Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1892.  
March.

## Church Services.

SUNDAY: } 7.30 A.M. and 10.30 A.M.  
              } 4 P.M. and 8 P.M.

DAILY, during Lent, at 5 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

The Four o'clock afternoon service is nearly all choral. That at Eight is very simple and plain. Sermon at each service.

## Calendar—March.

|          |                        |                 |
|----------|------------------------|-----------------|
| Mar. 2.  | Ash Wednesday.         | 11 A.M.; 5 P.M. |
| Mar. 3.  | Fast. Service,         | 5 P.M.          |
| Mar. 4.  | Fast. Services,        | 9 A.M.; 5 P.M.  |
| Mar. 5.  | Fast. Service,         | 5 P.M.          |
| Mar. 6.  | First Sunday in Lent.  |                 |
| Mar. 7.  | Fast. Service,         | 5 P.M.          |
| Mar. 8.  | Fast. Service,         | 5 P.M.          |
| Mar. 9.  | Ember Day. Services,   | 9 A.M.; 5 P.M.  |
| Mar. 10. | Fast. Service,         | 5 P.M.          |
| Mar. 11. | Ember Day. Services,   | 9 A.M.; 5 P.M.  |
| Mar. 12. | Ember Day. Service,    | 5 P.M.          |
| Mar. 13. | Second Sunday in Lent. |                 |
| Mar. 14. | Fast. Service,         | 5 P.M.          |
| Mar. 15. | Fast. Service,         | 5 P.M.          |
| Mar. 16. | Fast. Services,        | 9 A.M.; 5 P.M.  |
| Mar. 17. | Fast. Service,         | 5 P.M.          |
| Mar. 18. | Fast. Services,        | 9 A.M.; 5 P.M.  |
| Mar. 19. | Fast. Service,         | 5 P.M.          |
| Mar. 20. | Third Sunday in Lent.  |                 |
| Mar. 21. | Fast. Service,         | 5 P.M.          |
| Mar. 22. | Fast. Service,         | 5 P.M.          |
| Mar. 23. | Fast. Services,        | 9 A.M.; 5 P.M.  |
| Mar. 24. | Fast. Service,         | 5 P.M.          |
| Mar. 25. | Annunciation.          | 11 A.M.; 5 P.M. |
| Mar. 26. | Fast. Service,         | 5 P.M.          |
| Mar. 27. | Fourth Sunday in Lent. |                 |
| Mar. 28. | Fast. Service,         | 5 P.M.          |
| Mar. 29. | Fast. Service,         | 5 P.M.          |
| Mar. 30. | Fast. Services,        | 9 A.M.; 5 P.M.  |
| Mar. 31. | Fast. Service,         | 5 P.M.          |

## Changes.

We are sure that the statements made under this caption in our last issue will, for the most part, be accepted by all.

But the appeal to Rubrical Enactment will not be enough to satisfy every objector. It is claimed, and with reason, that there is no law which requires us to sing the Psalter and to intone other portions of the service; nor are there any directions for bowing the head, turning towards the altar at given times, using the Invocation before the sermon, and so on. Can it be truthfully said that personal preference has had nothing to do with the introduction of these practices? No. It is not claimed that personal preference had *nothing* to do with this. The statement was that personal preference had played but a small part, and that loyalty to the General Convention and obedience to the commands of the Church were the principles which directed and controlled our action. Now it is no blind loyalty, no slavish obedience that is meant; no exact conformity to the letter of the law; but an endeavor to conform ourselves to the true spirit of liturgical revision and Prayer Book enrichment. Wherever it has been possible to discover any distinct tendency in the work already accomplished, we have felt it not only a duty but a privilege to follow the lines suggested. We believe that we have discovered at least two leading tendencies, namely—the production of deeper reverence and the provision for greater beauty in the services of the Church. While almost every new form is permissive merely, not obligatory, the intention evidently is to elevate the standard of public worship all along the line. For example, the permission to use shortened forms of service was intended to prevent hurried or careless rendering on the part of the minister, and, on the other hand, absence or inattention on the part of the people. Furthermore, there are numerous indications in the results of recent legislation of a general desire to make music more and more a feature in the daily offices; in support of which statement we may cite the four or five added chants and the permission to employ hymns or anthems in unaccustomed places.



**Organizations.****Parochial.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill, George F. Martin,  
W. C. Hannis, Chas. E. Lex, Secy.  
Jasper O. Nicolls, *Choir Master,* Chas. H. Yarnall,  
*Organist,* I. B. Eliot.  
*Sexton,* Robert Magee, 4014 Locust Street.

**Sunday School.**

Mr. E. A. Souder, *Superintendent.*  
Mrs. J. H. Richards, *Asst.*  
Mr. Limerick, *Second Asst.*  
Mr. W. Tansley, *Musical Director.*  
Mr. Francis Yarnall, *Organist.*  
George Sayen  
Ellerslie W. Beaumont, } *Librarians.*  
Charles T. Wilson, }

**Dorcas and Missionary Society.**

Mrs. Chas. M. Hill, *President.*  
Miss West, *Vice President.*  
Mrs. E. W. Colladay, *Secretary and Treasurer.*

**The Altar Society.**

Miss M. H. Jones, *President.* Miss Hill, *Treasurer.*  
Miss Daisy White, *Secretary.*

**Mothers' Meeting.**

Mrs. W. M. Rhein, } *Directresses.*  
Mrs. E. W. Colladay, }

**St. Agnes' Guild.**

Rev. James P. Hawkes, *Chaplain.*  
Miss Dechert, *President.* Miss Rhein, *Treasurer.*  
Miss Nellie M. Hill, *Secretary.*

**Brotherhood of St. Andrew.****ST. MARY'S CHAPTER.**

Rev. Jas. P. Hawkes, *President.*  
S. R. Colladay, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

**The Guild of the Holy Child Jesus.**

Miss Clara Manderson, *Superintendent.*  
Rev. J. P. Hawkes, *Chaplain.* Miss Hill, *Organist.*

**Women's Missionary Association.**

Rev. Thomas C. Yarnall, D.D., *President.*  
Rev. Jas. P. Hawkes, *1st Vice-1st.*  
Miss J. W. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****MARRIAGE.**

Feb. 17th.—WILLIAM LAWRENCE JENNINGS  
and JESSIE PERRY HOWES.

**Parish Notes.**

THE Tea was a great success.

THE Offering for the relief of the Russian sufferers on Sunday, February 21st, was only \$125.80. Many did not know that such an offering was to be made, and so sent their subscriptions privately.

THERE will be no more night services after the last Sunday in February. The Rector was right in saying they were not needed, or at any rate, desired. Our thanks are again due to the faithful and efficient volunteer choir.

THE Bishop will visit St. Mary's on the morning of the second Sunday after Easter, May 1st, 1892. It is proposed to begin Confirmation Lectures on the evening of the first Tuesday in Lent; they will be delivered in the Sunday-school Room from 8 to 9 o'clock, and are open to all who choose to come, whether confirmed or not.

THE regular monthly meeting of Women's Missionary Association will not be held on the second Thursday of March, as that is the date (March 10th) appointed for the Quiet Day for Women of the Diocese. Notice of time and place of meeting will be given later on. All ladies attending St. Mary's Church are invited and urged to be present.

THE Altar Society in the character of its work stands first among the various organizations of the Parish; this work consists in the making of the vestments of the clergy, the cassocks and cottas of the choristers, the hangings used in the chancel, the embroidered altar linen, and foremost of the duties, the care of the Sanctuary.

The Altar Society will be very glad to take in new members, and wishes it to be understood that any one joining need not feel pledged to active service, but will be willing to be called upon in time of an emergency. The dues are one dollar a year, payable in January, and regular meetings are held the second Friday in every month.

Any one wishing to become a member will please send word to Miss Jones, 4105 Baltimore Ave.

**Lent.**

RIGHT REV. W. WALSHAM HOW, D.D.

Forty days of penitence! Forty days of fasting! It seems to many unreal, unnatural, impossible. It may be unnatural to those who know nothing of the great change. The "natural man" is not very likely to understand or relish what is meant for the subduing of a corrupt nature. It may be impossible for the self-indulgent man. He who has long formed and carefully perfected the habit of giving way to his own wishes and desires at all times will not find it easy to begin at once to subdue self and refuse indulgence to those wishes and desires. But anyhow, it ought not to be unreal. Of all things, let us beware of unreality in our religion. Whatever we do or attempt, let it be real and honest and true. Better a very little and that real, than a great deal and that unreal. It is much more the fashion than it was to observe Lent as a season for more Church Services and less visiting and amusements. So far well. If we go to Church to confess our sins and to pray, and give up parties that we may deny ourselves something in order to give more time and more thought to God, it is good. But do let it all be real and true; no mere sham outward observance, which never gets below the surface, or touches the inner man.

Now, I am sure a great many people honestly wish to do what is right, and to use such a season as Lent for their soul's profit. And there are plenty who could tell them how blessed and helpful its observance has really been to themselves. So let us take counsel together about this matter, and see if we can find some practical thoughts which may help us.

1. The first thing we need, before we can begin to make a right use of Lent, is a sense of the sinfulness of sin. To gain or to deepen this, let Ash-Wednesday, the first day of Lent be made a day of earnest self-examination and fervent prayer. Then resolve that the thought of your sinfulness shall be a daily and an abiding thought during this season. Let David's words, "My sin is ever before me," be your motto. Now we want to be *real*. So we must not exaggerate, nor attempt what is beyond our power. It would be unreal to talk of weeping tears of sorrow for sin, or of smiting the breast with all the self-condemnation of the Publican in the parable, day by day. But it would not be unreal to talk of making the remembrance of our sin a special morning and evening

thought, and to resolve to deepen our sense of sin by special examination and confession, let us say on each Friday, all through Lent. Suppose we begin by taking the seven Penitential Psalms, and resolving to say one of these each morning when we say our morning prayer. Then suppose we choose for ourselves seven passages of Scripture bearing on sin, and seven penitential hymns, and use one of each of these every night. This would be something practical, and which every one could do. If we are able to attend at any special Lenten services in Church, this will help us. In such ways we can keep the remembrance of our sins before us, and learn how hateful to God all sin is. You will observe that we have not left the Sundays out, although in reality they are no part of the Lenten fast, the forty days being all week days, and the Sundays being always festivals. But just as Lent is marked in our Sunday Services by the Collects and Scripture teachings, as well as by the hymns selected, and the subjects usually chosen for the sermons, so it is well not quite to forget the season in our private devotions on Sunday, but to blend the thought of our sin with the thankful commemoration of the resurrection of Him who on that day brought life and immortality to light.

2. And now a word or two about self-denial. There are many who cannot fast literally, or who in their poverty keep a perpetual fast. But all can deny themselves in some way; and special acts of self-denial at such a time as this are a great help both in learning to govern self, and also as a reminder of the meaning and teaching of the season. Could you give up any little indulgence and so save something to give to the poor? You must not forget God Himself points out this way of fasting as the best (see Is. lviii: 6-7). Could you deny yourself some favorite amusement, and spend the time saved either in study of God's word, or in doing acts of

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kindness to others? Could you give a little longer time to prayer or devotional reading? If you can do any such little act of self-denial, do it very simply and quietly, without any display or self-importance. Offer it humbly to God as a little sacrifice willingly made to Him. He will accept and bless it for the sake of the *one* great sacrifice of Him who "pleased not Himself," but gave Himself for us, "an offering and a sacrifice to God for a sweet smelling savour."

THE attendance at the week-day services during Lent ought not to be left to caprice or impulse. Select such time, such services during the week, as are most suitable, and on those days go to church and worship God. It may interfere with your business a little, very likely it will. But is your business so important that it will not allow you half an hour a week to say your prayers? If so, your business is driving you harder than you ought to be driven, and the business which will occupy you permanently bye and bye is less in your mind than it ought to be. Religion, if it be real and not a sham, will not be content with the crumbs and remnants of your life. If that is all you can give it, it has too much Divine dignity to remain with you at all. And it will not do so.—*Selected.*

MR. SPURGEON tells of a man who used to say to his wife, "Mary, go to church and pray for both of us." But the man dreamed one night that when he and his wife went to the gate of heaven, St. Peter said, "Mary, go in for both." He awoke and made up his mind that it was time to become a Christian on his own account.—*Ex.*

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# OUR PARISH.

Vol. I.  
No. 6.

St Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1892.  
April.

## Church Services.

SUNDAY: 7.30 and 10.30 A.M., 4 P.M.

DAILY, during Lent, at 5 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## Calendar—April.

|          |                                    |
|----------|------------------------------------|
| Apr. 1.  | Fast. Services, 9 A.M.; 5 P.M.     |
| Apr. 2.  | Fast. Service, 5 P.M.              |
| Apr. 3.  | Fifth (Passion) Sunday in Lent.    |
| Apr. 4.  | Fast. Service, 5 P.M.              |
| Apr. 5.  | Fast. Service, 5 P.M.              |
| Apr. 6.  | Fast. Services, 9 A.M.; 5 P.M.     |
| Apr. 7.  | Fast. Service, 5 P.M.              |
| Apr. 8.  | Fast. Services, 9 A.M.; 5 P.M.     |
| Apr. 9.  | Fast. Service, 5 P.M.              |
| Apr. 10. | Sixth (Palm) Sunday in Lent.       |
| Apr. 11. | Mon. bef. Easter. 11 A.M.; 5 P.M.  |
| Apr. 12. | Tues. bef. Easter. 11 A.M.; 5 P.M. |
| Apr. 13. | Wed. bef. Easter. 11 A.M.; 5 P.M.  |
| Apr. 14. | Maundy Thurs. 11 A.M.; 5 P.M.      |
| Apr. 15. | Good Friday 11 A.M.; 12-3, 5 P.M.  |
| Apr. 16. | Easter Even. 11 A.M.; 5 P.M.       |
| Apr. 17. | Easter Day.                        |
| Apr. 18. | Monday in Easter Week.             |
| Apr. 19. | Tuesday in Easter Week.            |
| Apr. 22. | Friday. Fast.                      |
| Apr. 24. | First (Low) Sunday after Easter.   |
| Apr. 25. | St. Mark, Evangelist.              |
| Apr. 29. | Friday. Fast.                      |

## Remarks.

Passion Sunday is so named because the Scripture portions appointed to be read on this day refer directly to our Lord's Sufferings and Death.

Maundy Thursday is the "*Dies Mandati*," or Day of the Savior's command, "This do in remembrance of me."

A special Collect, Epistle and Gospel are appointed for the Monday and Tuesday in Easter Week.

## Public Worship.

The chief purpose of going to church is to hold communion with God. We draw near to Him in confession and prayer and praise; and He, in turn, draws near to us, comes into our very midst, speaking through the mouths of His accredited representatives, in lesson and sermon and other declarative acts. We worship Him and He magnifies us. We offer to Him the best things that we have, and He imparts to us the things of which we stand most in need. Participation in such a service is the most august act we can perform. It is at the same time the most awe-inspiring: The clearer our recognition of God, the more insignificant we appear in our own eyes. The amount of reverence that we show indicates generally how clearly we appreciate the meaning of the service in which we are engaged. Outward forms cannot be wholly disregarded in religion any more than in social or commercial intercourse.

Secondly, as to the use of beautiful or costly things in the public worship of God,—it is evident that nothing can be too good to use for Him. The best that we can honestly afford, as stewards of God's bounty, should be used in building and furnishing our churches, and in all the appointments for the worship to be rendered therein. And if the beauty of some of our city churches be sometimes criticized on the ground that the money expended upon them might better have been used for charity or for missions, it is always possible to answer that this money might never have been given at all unless for precisely that purpose for which it was employed. The consecration of money is accomplished not only by the gift of silver and gold on God's altar, but as well by the free-will offering of those things that money will buy. The beautiful, too, has its acknowledged use in stirring the emotions and arousing the finer instincts of the human soul. Physical perfections help to raise the thoughts to those moral and spiritual ones with which religion has to do. Surely no higher use can be found for any kind of art than that of contributing to the glory of God and the good of His creatures.



**Organizations.****Parochial.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill,  
W. C. Hannis, George F. Martin,  
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*Choir Master,* Chas. H. Yarnall.

*Organist,* I. B. Eliot.

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Mrs. J. H. Richards, *Asst.* "  
Mr. Limerick, *Second Asst.* "  
Mr. W. Tansley, *Musical Director.*  
Mr. Francis Yarnall, *Organist.*

George Sayen  
Ellerslie W. Beaumont, } *Librarians.*  
Charles T. Wilson, }

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Mrs. E. W. Colladay, *Secretary and Treasurer.*

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Mrs. E. W. Colladay, }

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S. R. Colladay, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

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Miss Katharine M. Robeson, *Asst. Superintendent.*  
Rev. J. P. Hawkes, *Chaplain.* Miss Rhein, *Organist.*  
Miss M. L. Souder, *Secretary and Treasurer.*

**Women's Missionary Association.**

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Rev. Jas. P. Hawkes, *1st Vice-1 rest.*  
Miss J. W. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****BAPTISMS.**

Feb. 28th.—ROBERT ERIC PARKER.  
Mar. 27th.—EVA MIRIAM CONE.  
Mar. 31st.—ADELAIDE IRWIN ROBESON.  
ELLEN COOPER KAIGHN.

**BURIALS.**

Mar. 19th.—ANNIE HOLMES.  
Mar. 29th.—WM. B. R. SMITH.

**Parish Notes.**

THE lateness of this issue is owing to the Editor's (assistant Minister's) temporary illness.

LENT is nearly over. Are we glad or sorry? Much depends upon our honest answer to this question, with our reasons for giving it.

THE Rev. W. C. Wilson, of Springhill Mines, Nova Scotia, visited this parish on the Second Sunday in Lent and told us about his work. His great desire was to build a Cottage Hospital for sick and injured miners. St. Mary's gave him nearly Four Hundred and Fifty Dollars.

FOR some time it has been reported that no pews or sittings were to be had at St. Mary's. The accounting Warden, Mr. Barker, desires that this erroneous impression should be at once removed. People being kept away by it. Just now there are several vacancies, as some persons always give up pews or sittings in the summer. The parish expenses go right along, and money must be had to meet them.

IT is feared that the word of commendation in our February issue was just a little premature. The first month after our request for a more orderly approach to the altar rail, every one did remember; but the month after that, people began to grow careless and forgetful once more. The Rule is that communicants shall approach the Altar Rail by the middle entrance, between the Choir Stalls, and retire by the side passages; Only the aged and infirm excepted.

THE vigorous and persistent opponents of Foreign Missions meet every appeal from abroad with the cry, "Look at the multi-

tudes of heathen at our doors!" Now, however it may be elsewhere, this remark has great force when we think of St. Mary's on a Sunday. At any rate there is always a multitude of young men and boys about our doors, who haply are not heathen at heart, but only act so. What is it unless heathenish not only to refuse to join in the worship of God's house, but to make it as unpleasant as possible for those who come there for that intent? All through the service loud voices and laughter disturb the worshippers at the far end of the church. It is better outside than in (as in the winter months), but it is brutal and pagan nevertheless. It is time some one called a halt. No. That is a mistake. It is time some one inaugurated a stampede—down to the corner, where such loafers belong. While we are still lingering about the entrance, we are startled to see an apparently different horde of barbarians assembling. As the worshippers begin to leave the church, they find the sidewalk partly blocked and themselves wholly embarrassed by this crowd of unofficial inspectors. Persons have spoken about it. There is no question that many ladies are needlessly annoyed by it. The Church Door is no place for such a performance. It is lacking in dignity, in Christian courtesy, in everything that tends to elevate social intercourse. It is doubtful if these words will serve to correct the abuse, continued in spite of previous protests; yet some one must speak for those who have so long suffered in silence.

ARE you constant in your prayers, both private and public?

Are you doing all that you can to assist the rector in carrying on the work of the parish?

Have you offered your services to him for the purpose of being assigned to some place where they may be required, or have you accompanied your offer with so many conditions that he has found it impossible to comply with them?—*Church News.*

IF you wish your neighbors to see what Jesus Christ is like, let them see what He can make you like. If you wish them to know how God's love is ready to save them from their sins, let them see His love save you from your sins. If you wish them to see God's tender care in every blessing and sorrow they have, why let them see you thanking God for every sorrow and every blessing you have. Example is everything.—*Kingsley.*

**The Rite of Confirmation: An Apostolic Sacramental Blessing.**

Confirmation is the completion of Holy Baptism, a sort of lay-ordination to that "royal priesthood" which is the privilege of all believers. It was typified by the descent of the Holy Ghost upon our blessed Lord after His Baptism in the River Jordan. It was implied in the words of St. Peter: "Be baptized, every one of you . . . and ye shall receive the gift of the Holy Ghost."

While there is nothing in the nature of Confirmation to prevent its being properly administered to a little child, immediately after Baptism (as is the usual custom in the Greek Church), the whole Western Church, —both Anglican and Roman—has thought good to order that none shall be confirmed but such as understood the rudiments of Christian faith and duty, and are old enough to "renew the solemn promise and vow" that was made at their Baptism. No age is specified, but any ordinary child, properly brought up, ought to be desirous of Confirmation, and certainly sufficiently instructed, when from ten to fifteen years of age, some perhaps younger, others not so young. It is at least the design of the Church that children, made members thereof in infancy by Holy Baptism, shall be brought up as children, not as strangers; and that as soon as they come to years of discretion, they shall "be brought to the Bishop to be confirmed by him," and then be admitted to the Table of the Lord. This is not "joining the Church;" that was done fully and once for all in Holy Baptism, wherein the person is "regenerate and grafted into the body of Christ's Church." Dissenters, therefore, who desire to conform to the Church, ought not to feel aggrieved when they are asked to be confirmed. The ordeal called "joining the church," to which they may have submitted when they became communicants of their respective

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denominations, is not Confirmation, *nor indeed even analogous thereto*. So that to thoughtful Christians who have been brought up in non-conformity to the historic Catholic Church, Confirmation, instead of being in any sense an obstacle, ought to be looked upon as one of the chief inducements for returning to the Church, in order to obtain a grace and a blessing to which as baptized Christians they were justly entitled, but of which they have been deprived without either their knowledge or consent.

It is the tendency of Protestant Christianity to exalt man's part in the outward consecration of our lives to God. We do not in reality consecrate ourselves, although this very expression is often employed by careful speakers. We offer ourselves *to be consecrated*: We pray God to accept the offering thus made, and to sign and seal us, as His own. This is exactly the idea expressed in Confirmation, both in the word and in the thing itself: First, we ratify and confirm the promises which we made or which were made in our name at our Baptism. Secondly, and more particularly, God strengthens us. "Firm" means strong; "confirm" to strengthen; "to be confirmed," then, means to be strengthened. Our minds are strengthened, our wills are strengthened, our spirits are strengthened by the inspiration of God's Holy Spirit; we receive the Spirit's manifold gifts of grace. The Bishop, standing in the place and speaking in the name of our Lord Jesus Christ, places his hands upon us, prays for us, and blesses us. The Church gives us something in the apostolic rite of Confirmation which none of the other Protestant bodies about us have it in their power to bestow—i. e. A special means of receiving Divine blessing and strength. Can any struggling, earnest soul afford to do without it? The Church thinks not: therefore she urges everyone, whether they are already Christians or not, to come to Confirmation—come and be strengthened.

"REPENT to-morrow? Why, that will give you a day more to repent of, and a day less to repent in."

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# OUR PARISH.

Vol. I.  
No. 7.

St Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1892.  
May.

## Church Services.

SUNDAY: 7.30 and 10.30 A.M., 4 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## Calendar—May.

|         |                                                        |
|---------|--------------------------------------------------------|
| May 1.  | { SS. Philip and James.<br>Second Sunday after Easter. |
| May 6.  | Friday: Fast.                                          |
| May 8.  | Third Sunday after Easter.                             |
| May 13. | Friday: Fast.                                          |
| May 15. | Fourth Sunday after Easter.                            |
| May 20. | Friday: Fast.                                          |
| May 22. | Fifth Sunday after Easter.                             |
| May 23. | Rogation Day: Fast.                                    |
| May 24. | Rogation Day: Fast.                                    |
| May 25. | Rogation Day: Fast.                                    |
| May 26. | Ascension Day.                                         |
| May 27. | Friday: Fast.                                          |
| May 29. | Sunday after Ascension.                                |

## Remarks.

The Rogation Days are the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of Our Lord. They originated in the middle of the Fifth Century. The design of the Church in enjoining the observance of these days of fasting, humiliation and prayer, is to prepare us to celebrate with a more devotional spirit and feeling the feast of the Ascension of our Lord. Proper lessons are appointed for these days, but no special service.

## Ascension Day.

It was not necessary that the disciples should see the resurrection of Christ, because His showing Himself alive to them afterwards was a sufficient proof that this event had taken place. But since the session of Christ in heaven was not to be visible to them on earth, it was necessary that they should witness the act of His ascension, that they might bear their testimony to it; and consistently, from that day to this, the Church has declared "He ascended into heaven and sitteth on the right hand of the Father,"—thus signifying the advancement of His human nature to the height of dignity and authority in the presence of God. He is there *sitting*,—enjoying the fulness of possession and assured of a perpetuity of glory. He is there in order that he may exercise, first, His *Prophetical* office, and impart to us His Holy Spirit, for our instruction, assistance and comfort; secondly, His *Priestly* office, presenting His meritorious blood before God, and interceding with Him in our behalf; and finally, that He may exercise His *Kingly* office—govern, protect and deliver us, and at length exalt us to heaven where He has prepared a place for us—(Largely from Nelson's "Festivals and Fasts.")

Ascension Day is the day for the special commemoration of this event and of these facts. The observance of other festivals shows us very plainly that the Church intends her children to assemble for public worship when she appoints such a special day, in order that the feelings which are naturally inspired by the particular event commemorated may thereby be either excited or strengthened. But it is deplorable and altogether unaccountable that so few attend the services on Ascension Day. It is one of the *great* feasts of the Church's year, having a special Preface in the Communion Office, a distinction which it shares with only four others: Christmas, Easter, Whitsun-day and Trinity Sunday. Let the Parish Church be well-filled this year.



**Organizations.****Parochial.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill, George F. Martin,  
W. C. Hannis, John B. Large,  
Jasper O. Nicolls, Chas. E. Lex, Secy.

*Choir Master,* Chas. H. Yarnall,

*Organist,* I. B. Eliot.

*Sexton,* Robert Magee, 4014 Locust Street.

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Mr. Limerick, *Second Asst. "*

Mr. W. Tansley, *Musical Director.*

Mr. Francis Yarnall, *Organist.*

George Sayen, } *Librarians.*  
Ellerslie W. Beaumont, }  
Charles T. Wilson, }

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Miss J. W. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*

Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*

Mary G. Smethurst, *Vice-President.*

Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****BAPTISMS.**

April 4th.—RALPH STOVER KEYSER.

April 17th.—HUGH HOUSTON KIRKPATRICK.

JASPER WILLIAM NICOLLS.

April 24th.—CHARLES CALDWELL TOWNSEND.

**CONFIRMATIONS.**

Sunday, May 1st, 1892, A.M.

WILLIAM FRANKLIN HARPER.

MRS. FRANCES R. HARPER.

MRS. ANNIE O. BURGESS SHERBORNE.

MRS. MARY PARKER.

MRS. EMMA J. SMYTHE.

MRS. ELLEN REED.

MRS. W. M. RHEIN.

FLORENCE M. HUNTER.

EFFIE L. GUEST.

SOPHIE S. FARR.

ELIZA A. SOUDER.

MARGARETTA S. LARGE.

MARY LARGE.

GERTRUDE MANDERSON.

HELEN LOUISE CANEY.

ETHEL JEFFERY.

GRATIA HYDE CANNON.

LAURA M. DAGGETT.

HELENA MADISON.

ALMA AUGUSTINE FURBER.

ROY INGLES HYNDMAN.

HARRY R. DOWDY.

JOHN HOWARD LAWSON.

WEBSTER KING WETHERILL.

**BURIALS.**

April 5th.—HELEN CARSTAIRS TAYLOR.

April 7th.—GEORGE ALEXANDER WRIGHT.

April 13th.—MARGARET ANN MCCREADY.

April 21st.—EDWARD FREE.

**Parish Notes.**

THE total amount of the Easter offering for 1892, at the two morning services at St. Mary's was \$475.00, of which fifty dollars was a special gift by the students, past and present, of Madame Clerc's school, for the purchase of a brass Font Ewer.

MANY favorable comments have been made on the article in last month's issue about the young men who persist in standing on the pavement in front of the Church door at the close of the service. Strange to say, it is the young ladies themselves who say that they would be glad to have the practice stopped. Well, young ladies, you can stop it, and stop it more effectually than

FROM THE

**PAROCHIAL REPORT**

TO THE

**Annual Diocesan Convention.**

May 3d, 1892.

|                                           |     |
|-------------------------------------------|-----|
| Baptisms: adults, 2; infants, 19; total . | 21  |
| Whole number confirmed . . . . .          | 26  |
| Communicants . . . . .                    | 485 |
| Marriages . . . . .                       | 8   |
| Burials . . . . .                         | 29  |
| Public Services: Sundays, . . . . .       | 186 |
| Other days . . . . .                      | 205 |
| Children Catechized weekly.               | 391 |
| Sunday-school Officers and Teachers .     | 25  |
| Sunday-school Scholars . . . . .          | 240 |

**MONEY RECEIPTS.**

Substantially the same as in the statement and appeal placed in the pews on Easter Day, with the following additions:—

|                                    |          |
|------------------------------------|----------|
| Offerings at Holy Communion . .    | \$619.50 |
| Dorcas and Missionary Society . .  | 180.11   |
| Women's Missionary Association .   | \$405.90 |
| Hospital at Spring Hill Mines . .  | 453.00   |
| Special for Seamen's Mission . .   | 50.00    |
| St. Agnes' Guild . . . . .         | 60.00    |
| Brotherhood of St. Andrew . . .    | 110.00   |
| Guild of the Holy Child Jesus . .  | 80.00    |
| Little Sisters of St. Mary . . . . | 70.00    |
| Sunday-school Offerings . . . . .  | 150.00   |

\$2,378.51

Total Receipts for Year . . \$14,566.37

Expenditures for Year . . \$14,542.97

**ADDENDUM.**

The very beautiful windows, executed by Clayton & Bell, of London, England, in memoriam of the late Bishop Potter, were placed in the Chancel last Fall. The enor-

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| HENRY HAHN.              | H. G. BRADNER.    |
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any number of stinging articles, by simply refusing to recognize those who are standing there to attract your attention. Try it and see. Help us to remove a nuisance.

THE Little Sisters of St. Mary closed their winter's work with a sale, which was held at the place of meeting, 3930 Sansom St. This sale was really quite successful, although only about forty-five dollars was realized. It was successful because nearly everything was sold, three or four pieces of work being all that was left. The work will be still more vigorously prosecuted another year.

NEARLY all of the Parish Societies have finished their work for this year. Some have held closing exercises,—the most notable of which were those of the Guild of the Holy Child Jesus. A pleasant circumstance attending this children's festival is found in the fact that two young men, not members of the Guild, themselves erected and afterwards removed a large stage on which the exercises were held. The names of these young men are Robert Savage and Frank Hall, Jr. Their kind act is especially commended.

NEARLY all those who were confirmed on Sunday received the Holy Communion afterwards at the hands of the Bishop and the Rector. For their information and for others' the following statement is made: A communicant removing from one parish to another must secure a letter of transfer from the clergyman of his last parish, and present it to the Rector or ecclesiastical authority of the parish where he wishes to attend. This is the legal requirement, under the Canon, of all three of our dioceses in this State, as well as of many others. Are there not some recently arrived at St. Mary's who have not remembered to procure such a letter of transfer? It is doubtful policy to delay.

FROM another Parish paper: A man and his little boy started to cross a mountain by a perilous route. The boy, who was finding difficulty in keeping his footing, shouted, "Be sure and take the safe way, father, for I'm following you." The responsibility of leading our children in the "sure way" is exceedingly great, and must be faced at the last great day. Neither can it be delegated to the wife, pastor or Sunday-school teacher.



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**Parish Register.****MARRIAGE.**

MAY 12th.—REV. JAS. BIDDLE HALSEY and  
ELIZABETH YARNALL.

**Parish Notes.**

THE Font Ewer, money for which was given at Easter, has been ordered from R. Geissler of New York City. It promises to be a very handsome one.

A MAGNIFICENT brass Eagle Lectern has lately been presented to St. Mary's by the Rev. and Mrs. G. J. Burton in memory of their daughter, who was the wife of the Rev. W. W. Taylor of St. James, Hestonville. It will be in place on Trinity Sunday.

A YEAR ago some ladies connected with St. Mary's held a strawberry festival for the purpose of raising money to send a few poor working girls into the country. The balance was placed in the hands of the assistant minister as a Fresh Air Fund. This has all been expended. More will no doubt be needed the coming summer, and offerings are solicited. Send either to the Rector, or to the assistant, at your convenience.

THIS will be the last issue of OUR PARISH until the autumn. Apart from the fact that there is always a dearth of news during the summer, it will be easily understood that by far the larger part of the congregation, owing to their absence from the city, would not get the paper, even if it was issued. With the fall more money will be needed, and the editor hopes for a still more general and more generous response in the future than in the past.

THE last meeting of the Women's Missionary Association was held on Thursday, May 12th, in a room in the parish building. At this meeting money was appropriated to foreign, domestic and colored departments of the missionary field. The annual pledge of fifty dollars to Bishop Talbot's clergy fund has been paid in full; also forty dollars for the Bishop Whitaker scholarship in Africa. The association has several small monthly pledges, which are now paid up to the first of August. Less than a dollar was left in the treasurer's hands.

**Some Aspects of Vacation.**

From "The Churchman."

THE closing session of the Parish Altar Society is held the first Friday in June. This begins with a service in church, accompanied by an address appropriate to the occasion. After the service, the society adjourns to the residence of the presiding officer for the business meeting. With the help of one or two outside friends, this organization has procured a cassock for the assistant minister, for which he is very grateful to them. An additional red stole has just been finished for the church, the embroidery upon which is the work of Miss Duffee and shows evidence of unusual skill. A new piece of altar linen for covering all the Holy Communion vessels is also deserving of special mention. It is exquisitely fine. Many thanks to you, ladies.

Many who had never before seen the Holy Communion administered at a wedding were impressed by the service held in St. Mary's on the occasion of the marriage of the rector's daughter to the Rev. Mr. Halsey of St. Timothy's, Roxborough. In idea, at least, there is nothing in such a service to shock the religious sense of the staunchest Protestant. It certainly serves to solemnize the thoughts of all who are engaged in it. Too little attention is paid nowadays to the religious aspect of the marriage relation. Its God given duties and responsibilities are too apt to be regarded as of less account than they really are, because people forget whence they are derived. Any thing, good in itself, which tends to deepen in the minds of a newly wedded pair the sense of nearness to God and dependence upon Him should be welcomed by all who have the cause of truth and righteousness at heart. And if it be objected that the Holy Communion does not accord with certain practices common in connection with fashionable weddings—so much the worse for these practices! Shall God and the church stand aside in order that the world may have its way? Now, as to the statement that we have no provision in the prayer book for such a celebration of the Holy Communion, it seems enough to say that the last general convention voted in favor of inserting in our liturgy a special Collect, Epistle and Gospel for just such a celebration; and if the next general convention, which meets in Baltimore this fall, shall consider this motion favorably, it will be embodied in the American Book of Common Prayer for our future use.

Vacation has long ceased to stand for the old-time break in the collegiate and academic year, when it bore a simple and healthy meaning. It was then, literally, an unbending of an overstrained bow, a period of wholesome, recuperative repose after a year of honest toil. Now it takes within its range of comprehension all sorts of people, rich, prosperous, and well-to-do; and has made for itself a root-hold in the vernacular. Its significance, too, has grown with its usage. It has, implicitly, come to mean not only a respite from toil, but a relaxation of manners, a paltering and truce with culture, the social proprieties, the stringent urgencies of conscience, and even a suspension of religious duties and obligations. There are Church people, yet, who finely exemplify the old order of things; who make their summer outing among the sweet, refreshing by-ways, and spiritual temples of the infinite landscape, forest and mountain vistas over sea and land. They are found on Sundays at church, strengthening their hold on the regenerate life, by worship and sacrament. They are glad without frivolity, and happy without violence to wholesome and orderly living. They go from strength to strength, and joy to joy. Tranquil experience knits up the unravelled sleeve of care and worldly frets, and kindles new vigor in body and soul. Vacation with these is not vacuity. Nor is it waste or devastation. There is no dallying or toying with the good and perfect gifts of a consecrated life. With the autumn equinox, having added other talents to the store already in hand, they will return to their homes better, stronger, and richer for wonted duties awaiting them.

Another and a Larger Class of Church People give the old word an easier translation. Their "vacation" means "a good

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time," generally, of ease, frolic, adventure. It is partly a religious vacation, wherein shall be fewer prayers, fewer duties, and easier breathing-room for conscience. They propose to keep the Ten Commandments in fair repair, and by no means to repudiate religious obligations or be mustered among the reckless devotees of Vanity Fair.

Somewhere in their trunks are the Prayer Book and a Bible, with possibly a pinch of devout literature among the uncut and unread novels. They make for the "resorts," by sea or on land, where pleasure seekers throng, and fashion holds her sway. They have left at home, perhaps unconsciously, the tonic restraints of healthy, public opinion, and that fine sense of congruity and propriety which constitutes society a fountain of support and moral energy. They let down the nice refinements of language, and open the front door to slang and conventional rudeness of speech, while they drop the positive, not to say aggressive, lines of personal influence, and acquiesce, or listen in silence, the postponed consciences well-nigh smothered with remonstrances. Thus, morally and spiritually debilitated, it is not long before they become disabled; and, unable to resist the great current of usage and manners, drift helplessly before it.

The late breakfast and the inevitable Sunday papers soon swallow the morning, and the neighboring church or chapel is forgotten or neglected. So there is a "vacation" in church-going, in Christian duty, in habitual alms-giving, on the one hand, and a treacherous submission to the spirit of misrule and loud-mouthed irreligion on the other.

The faithful priests and missionaries who serve in such neighborhoods have their sorrows, because of just such Church-people vacationers. Their local flocks catch the demoralization, or are pushed one side by the influx of strangers who "do the civil thing" by the church at intervals. The almsbasin, alas, is little richer for their presence, and the divinely-ordained growing-time of the Church's year, is left sterile and blighted. On the whole is not this latter a wasteful, spendthrift and perilous vacation?

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NEW YORK.

**RENOVATION**



# OUR PARISH.

Vol. II.  
No. 1.

St. Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1892.  
October.

## Church Services.

SUNDAY: 7.30 and 10.30 A.M., 5 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints' Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## Calendar.—October.

- Oct. 2. Sixteenth Sunday after Trinity.
- Oct. 7. Friday: Fast.
- Oct. 9. Seventeenth Sunday after Trinity.
- Oct. 14. Friday: Fast.
- Oct. 16. Eighteenth Sunday after Trinity.
- Oct. 18. St. Luke, Evangelist.
- Oct. 21. Friday: Fast.
- Oct. 23. Nineteenth Sunday after Trinity.
- Oct. 28. SS. Simon and Jude.
- Oct. 30. Twentieth Sunday after Trinity.

## Remarks.

ST. LUKE was born at Antioch, the metropolis of Syria, a city celebrated for its academies and schools. Here the Evangelist was educated from his childhood and enriched with all kinds of human learning. On reaching man's estate, he applied himself to the study of medicine, in which he became eminent. He was probably converted by St. Paul at Antioch, and accompanied that apostle on some of his missionary journeys, the accounts of which are found in the Book of the Acts.

## The New Year.

WITH the approach of cooler weather the parish takes on an apparently new lease of life; the Sunday School reopens, meetings are held by all the societies, fresh work is planned and fresh interest aroused. It becomes patent to all that we are entering upon a new year of parish life. What shall be

the outcome of our efforts? Much will depend upon the object each one has in view. The aim exerts no little influence in determining the real character of the results achieved. If we seek personal glory or consideration at the hands of others, doubtless we shall gain it: if we desire simply to keep along in the old rut of respectability, content if the parish does not fall behind what it has done in former years, doubtless that result will be gained, too. But if we are really in earnest about doing the Master's work, if we desire to make the most of our opportunities and enter upon a wider sphere of usefulness, both as a parish and as individuals, then there is a long bitter struggle before us, and perhaps, after all, a failure to realize our ideal. But that prospect need not discourage us. It would be a pretty poor sort of an ideal which we could realize all at once, just the moment we tried to do so. And who that sees the capabilities and possibilities of St. Mary's parish could ever rest content with just a little more work done, just a little better showing at the close of another year. I believe that a benediction from above rests on this noble parish. Let us, then, enter upon another year of parochial activity inspired by this thought and by the desire to approve ourselves in all respects worthy recipients of the blessing. What may we not do by earnest and concentrated effort? Let faith and works, privilege and usefulness, opportunity and accomplishment, go hand in hand, until our earthly work is done.

On the inside pages will be found a brief review of the work of the various parochial organizations during the year beginning October 1st, 1892. The accounts given were so meagre that it was not thought best to embody them in a Year Book, but rather to publish them as items of parish news. It is hoped that the information thus given will find its way into every household, so that all will have an intelligent interest in the several departments of the work, as their attention is called to it from time to time in the course of the year.



## Organizations.

## PAROCHIAL.

Rev. Thos. C. Yarnall, D.D., *Rector*.  
Rev. Jas. P. Hawkes, *Assistant*.

## Vestry.

Isaac W. Hughes, M.D., *Rector's Warden*.  
E. W. Barker, *Accounting Warden*.  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill, George F. Martin,  
W. C. Hannis, John B. Large,  
Jasper O. Nicolls, Chas. E. Lex, Secy.  
Sexton, Robert Magee, 4014 Locust Street.

## List of Pews and Sitings Vacant.

Term ending Sept. 25th, 1892, and Rates of Rental for Semi-annual Term.

| NORTH TRANSEPT. |                    |                     | CENTRE AISLE—Con. |                     |                     |
|-----------------|--------------------|---------------------|-------------------|---------------------|---------------------|
| Pew No.         | Part Vacant.       | Semi-annual Rental. | Pew No.           | Part Vacant.        | Semi-annual Rental. |
| 3               | One-half . . .     | \$12.50             | 68                | Two-fifths . . .    | 18.00               |
| 11              | One-half . . .     | 15.00               | 69                | Four-fifths . . .   | 34.00               |
| 13              | One-fourth . . .   | 8.75                | 76                | Three-fifths . . .  | 15.00               |
| 14              | One . . . . .      | 30.00               | 78                | One . . . . .       | 20.00               |
| 15              | One-half . . . .   | 7.50                | 83                | One . . . . .       | 50.00               |
| 18              | One-half . . . .   | 12.50               | 98                | Three-fifths . . .  | 21.00               |
| 22              | One . . . . .      | 12.50               | 99                | One-fifth . . . .   | 6.50                |
| 27              | One-half . . . .   | 10.00               | 101               | One-half . . . .    | 13.75               |
| NORTH AISLE.    |                    |                     | SOUTH AISLE.      |                     |                     |
| 33              | One . . . . .      | 50.00               | 108               | Two-fifths . . . .  | 10.00               |
| 37              | One-fifth . . . .  | 10.00               | 111               | One . . . . .       | 40.00               |
| 41              | One . . . . .      | 20.50               | 114               | One . . . . .       | 40.00               |
| 45              | One-fifth . . . .  | 6.00                | 123               | Two-fifths . . . .  | 12.00               |
| 46              | One-fifth . . . .  | 6.00                | 126               | Two-fifths . . . .  | 9.00                |
| 52              | One . . . . .      | 12.50               | SOUTH TRANSEPT.   |                     |                     |
| CENTRE AISLE.   |                    |                     | 133               | Four-sixths . . . . | 25.00               |
| 61              | One . . . . .      | 50.00               | 137               | Three-sixths . . .  | 18.00               |
| 65              | Two-fifths . . . . | 20.00               | 140               | One . . . . .       | 25.00               |
| 66              | Two-fifths . . . . | 20.00               |                   |                     |                     |

## Vested Choir.

Chas. H. Yarnall, *Choir Master*.  
I. B. Eliot, *Organist*.

## MEN.

Chas. H. Yarnall, John Watt,  
W. Tansley, Henry Yarnall,  
Howard H. Sypher, Francis Yarnall,  
Wm. E. Rhein, Wm. Davis,  
Richard H. Weeks, John Knox Hyslop.

## BOYS.

Edward McElroy, Ernest Tilton,  
Ross Little, Oscar Haley,  
Charles Dowdy, Clarence Farr,  
Arthur Parker, Elwin Hill,  
Charles Miles, John Steinmetz,  
Webster Little, David Miller,  
Ivins Harvey, Charles Smedley,  
Nevie Hall, Frank Baker,  
Henry Perring, Henry Dowdy,  
William Sharkey, Raymond Rodgers,  
Sam. Edwards, Wharton Donaldson,  
Irv. Vannetta, Fred. Mace,  
Ernest Westcott, Dan. Green,  
Joc. Bozorth, Thomas Sprout.

The choir stands sadly in need of new Hymnals and new Psalters, both with music. Fifty or sixty dollars is needed to supply this need and contributions of money are asked to be sent at once to the Clergy or Choir Master. Please be generous and prompt.

## Parish Register.

## BAPTISMS.

June 12th.—FANNIE LERCH BOYER.  
24th.—ROBERT RUSSELL HAGY.  
July 10th.—JAMES EDGAR ALDERMAN.

## MARRIAGES.

June 14th.—JESSE FOULKE SPENCER and  
MARY LEVICK CREW.  
18th.—WM. THOMAS CUSTER and MRS.  
MAGDALENA SALTER.  
Sept. 21st.—FRANCIS F. FRENCH and MARY  
HAMILTON.

## BURIALS.

June 1st.—ELLA YOUNG.  
21st.—SARAH BROWN.  
24th.—JANE LEE COLLUM.  
July 18th.—CLARISSA GORDON.  
26th.— — DE SILVER.  
29th.—(Infant) BRUEHL.  
31st.—BENJAMIN HORNER.  
Aug. 1st.—ELIZABETH W. DAVIS.  
1st.—SARAH K. THOMPSON.  
21st.—(Infant) MEARS.  
Sept. 5th.—FANNIE S. KREWSON.  
21st.— — MCGRATH.

## Parish Notes.

A GOOD many pews and sitings are vacant. See opposite column.

THE Sunday School will open October 2d. New scholars will be welcome, and although it seems difficult to secure good teachers, in some way their spiritual wants will be provided for. The Sunday School should include all the children of the parish.

COMMUNICANTS, especially *men*, are wanted to act as sponsors for the children of poor people and others who have only recently come into the parish, and who have no one else to appeal to. Here is the opportunity for a man to do earnest, Christian work.

THE Guild of the Holy Child Jesus is early in the field with an appeal for money and materials for its work. A preliminary meeting will be held towards the latter part of October and it is desirable to have enough materials on hand so that work may be begun at once. It is no small matter and requires no small outlay to provide occupation for one hundred and fifty active pairs of hands. Whoever, therefore, contributes quickly confers a double favor upon the managers of the Guild.

## St. Mary's Chapter of the Brotherhood of St. Andrew.

Meets the first Monday evening of each month from October to June.

Rev. Jas. P. Hawkes, President.  
Mr. E. A. Souder, Vice-President.  
Mr. George Sayen, Treasurer.  
Mr. Richard H. Weeks, Secretary.

Meetings have been held regularly and increased interest has been shown during the year just past. The membership continues very small, there being only twelve names at present on the roll. Dues for the year have amounted to a little over nine dollars. No delegate was sent to the last Annual Convention of the Brotherhood, which was held in St. Louis, in October, 1891. This year, however, S. R. Colladay will represent this Chapter at the Convention now in session (October 2d) in Boston, Mass.

New features will attend the meetings this year and a better attendance is looked for, although the business transacted at these meetings is the very smallest part of the work of the Brotherhood. Some of the members act as ushers at the Sunday services. A number of young people, under the direction of the Secretary, furnish music on one Sunday in the month (the third) at the Home for Indigent Widows and Single Women, West Philadelphia.

OUR PARISH is published under the auspices of the local Chapter, the Committee on Publication consisting of Messrs. Colladay, Krewson and Sayen. This paper is entering upon its second year of usefulness, and has been published so far without pecuniary loss. There is apparently but one opinion held concerning the little sheet, and that is that it is a power for good. Some of the more fastidious have objected to our advertisements, but we are hoping that soon even this objection will be obviated by the removal of the advertisements altogether. Very few contributed to the support of the paper last year. If more will make it a point to give us something this year, we shall be able to realize our hope.

Subjoined is the Treasurer's Report:

## Brotherhood Funds.

|                                        |         |
|----------------------------------------|---------|
| DR. Balance from 1890-91 . . . . .     | \$2.74  |
| Received from Dues . . . . .           | 9.10    |
|                                        | <hr/>   |
|                                        | \$11.84 |
| CR. Expended during the year . . . . . | 10.31   |
|                                        | <hr/>   |
| Balance on hand . . . . .              | \$1.53  |

## Parish Paper Fund.

|                                       |         |
|---------------------------------------|---------|
| Cash received from Contributors . . . | \$61.60 |
| Cash received from Advertisers . . .  | 36.75   |
|                                       | <hr/>   |
|                                       | \$98.35 |
| Expenses of Printing . . . . .        | \$74.00 |
| Expenses of Distributing . . . . .    | 5.50    |
| Postage, &c. . . . .                  | .69     |
|                                       | <hr/>   |
|                                       | \$80.19 |

Balance on hand . . . . . \$18.16

There have been only thirty-six contributors to the "Parish Paper Fund," a very small number in a parish of nearly five hundred communicants. The cost of printing the first number was \$10.50; of printing the second, \$9.50; the remaining six numbers \$9.00 each. Without the money received from the advertisements, there would have been a shortage of nearly twenty dollars.

The following paragraphs are reprinted from former numbers of "Our Parish." Somehow they always seem appropriate; at any rate, it is always necessary to remind people of the duties recommended therein.

All who have lately come into the parish,—that is, within the past five or six months,—are urged to send their names and addresses to the Rector or the Assistant Minister. Likewise all who have changed their place of residence in the same period should notify the Clergy of the fact, and send the corrected address. This will save much valuable time to those who have calls to make, and remove one, at least, of the causes for any apparent neglect. Let us know where to find you, if you are only staying temporarily at a given address.

Members of the congregation and others who may desire attention in times of "Sorrow, need, sickness, or any other adversity," are requested to notify one or other of the clergy. Do not rely upon their hearing about it from somebody else. Do not count even on their seeing it in the newspaper. Send them word, either through a relative, or a friend, or the mail. This is the only sure way, and besides it is the way of the Church. Your attention is called to the following Rubric from the Book of Common Prayer: ("Visitation of the sick.")

"When any person is sick, notice shall be given thereof to the Minister of the Parish."



**The Guild of the Holy Child Jesus.**

Meets 3 p. m., Saturdays, November to May.

The Rev. J. P. Hawkes, Chaplain.  
Miss Clara Manderson, Superintendent.  
Miss Katherine M. Robeson, Asst. Supt.  
Miss Bessie Rhein, Musical Director.  
Miss Rhein, Organist.  
Miss M. L. Souder, Sec'y and Treas.

**TEACHERS.**

|                      |                     |
|----------------------|---------------------|
| Miss Alice Bankson,  | Miss Bessie Rhein,  |
| Miss Bache,          | Mrs. T. D. Stovell, |
| Miss Beaumont,       | Miss Stovell,       |
| Mrs. Brace,          | Mrs. J. Stovell,    |
| Miss Hamersly,       | Miss Bella Savage,  |
| Miss Herring,        | Miss Bertha Souder, |
| Miss Howell,         | Miss Weeks,         |
| Miss Alice Harper,   | Miss Williams,      |
| Miss Kaighn,         | Miss M. Williams,   |
| Miss Julia Limerick, | Mrs. M. Young,      |
| Miss Loud,           | Miss Emily Yarnall, |
| Miss Nevins,         |                     |

**COMMITTEE ON WORK.**

|                     |                        |
|---------------------|------------------------|
| Mrs. J. C. Bradley, | Miss Mercer,           |
| Miss Cummings,      | Miss F. C. Souder,     |
| Miss Loud,          | Miss Alice Taylor,     |
| Miss McAllister,    | Mrs. Chas. H. Yarnall, |
| Miss Manderson,     | Mrs. M. Young,         |

The Guild of the Holy Child Jesus has had a very satisfactory winter.

The names of seventy-five children were on the roll when the meetings were resumed in the Autumn, and in April this number had increased to a hundred and fifty-two, which included about twenty-five boys who have been employed in Kindergarten work.

The articles made during the winter will be sent this year to Beaufort, North Carolina, as it is the rule of the Guild to work for others.

The money contributed by the Guild, about thirteen dollars, has sent a "House-keeping Lesson Trunk" to an Indian Mission—"a trunk which contains necessary utensils for a meal for six persons, to be used not only as an Object Lesson, but for the actual serving of a meal."

Christmas and Easter Festivals were held for the Guild, and at the latter the closing exercises took place, in which many of the children participated.

The contributions during the past year have amounted to ninety-two dollars. There have also been several gifts of material for work.

M. L. SOUDER, Secretary.

**The Altar Society.**

Meets once a month.

Miss M. H. Jones, President.  
Miss Hill, Treasurer.  
Miss Daisy White, Secretary.

**REPORT.**

This organization has for its work nearly everything that can be done with a needle, such as making altar vestments and other hangings; making cassocks, cottas, surplices, book markers and stoles, with all that goes to beautify and embellish any of these articles. All the fine embroidery is done by this society. Added to this is the care of the chancel and altar vestments, the arrangement of altar flowers, and the finding of places in Bible and service books. Its revenues are derived from various sources, chiefly from the offerings at early celebrations (exclusive of the first Sunday in each month), special contributions and members' dues. There is also the interest on certain shares of railroad stock devoted solely to the altar.

The Altar Society is very glad to state that more work has been done by its members this year than ever before, and this fact is the more encouraging as the Society numbers only twenty one, and the work at times has been very heavy. For our own church, one Fair linen, other Altar linen, two stoles nearly finished at the present time, a set of markers, and new cassocks and cottas for the choir, have all been made in the last nine months.

In regard to missionary work, a Communion service has been sent to The Church of The Transfiguration, Bluefield, W. Virginia; and \$15.00 to Mr. Wilson of Nova Scotia. One order was taken for surplice and stole for Missionary Priest in Minnesota. We would gladly have taken more orders, but were too heavily pressed with our own work; if the Society could add to its list four or five new members who would be willing to be called upon at just such times as these, when new cassocks or cottas are needed for the choir or an unexpected order comes in, it would be a great help to the regular members. And we feel sure that in the coming year, if we could have more workers to aid us, we could accomplish even more than in the year just past.

J. F. WHITE, Secretary.

**Women's Missionary Association.**

Meets on the 2d Thursday of each month.

Rev. Thos. C. Yarnall, D.D., Pres.  
Rev. Jas. P. Hawkes, 1st Vice-Pres.  
Miss J. C. Horner, 2d Vice-Pres.  
Miss Sarah West, 3d Vice-Pres.  
Mrs. Chas. H. Yarnall, Treasurer.  
Miss Helen Landell, Secretary.

The Women's Missionary Association of Saint Mary's Parish from May 15, 1891, to May 12, 1892, reports as follows:

|                                    |          |
|------------------------------------|----------|
| Amount collected during year . .   | \$451.48 |
| Balance on hand at last report . . | 4.75     |

\$456.23

Amounts disbursed as follows.

|                    |          |
|--------------------|----------|
| Foreign . . . . .  | \$116.00 |
| Domestic . . . . . | 138.75   |
| Colored . . . . .  | 111.00   |
| Indians . . . . .  | 70.25    |
| Dorcas . . . . .   | 14.50    |
| Sexton . . . . .   | 5.00     |

\$455.50

|                          |        |
|--------------------------|--------|
| Balance . . . . .        | \$ .73 |
| Received since . . . . . | 11.00  |

Balance on hand Oct. 1st . . \$11.73

MRS. CHAS. H. YARNALL, Treas.

This Association has several pledges to fulfil: Two monthly ones of \$5 for colored work; an annual pledge of \$50 to Bishop Talbot; and another of \$40 for the Bishop Whitaker Scholarship in Africa.

**Little Sisters of St. Mary.**

Kitty Brobston, President.  
Mary G. Smethurst, Vice-President.  
Marian E. Keyser, Sec'y and Treas.

Meets Saturday at 3 p.m.

**REPORT OF LITTLE SISTERS OF ST. MARY.**

The Little Sisters have accomplished a great deal during the past year, considering that the meetings have been irregular, unavoidably so, and that some of the members have been obliged to resign on account of other duties. At Christmas-time they gave St. Agnes Guild five dollars, and also gave Guild of the Holy Child five dollars. They have raised in all for the year about \$80.00.

**Dorcas and Missionary Society.**

Meets 3 P. M. Wednesday.

Mrs. Chas. M. Hill, President.  
Miss West, Vice-President.  
Mrs. E. W. Colladay, Sec'y and Treas.

The Dorcas and Missionary Society report, at the close of the year, having cut and made during the winter, 198 garments and sent away 1 box, 2 bbls. and 3 packages, as follows:

1 box to Rev. O. R. Bourne, Laredo, Texas. Value, \$177.77.  
2 bbls. to Walter Red Elk, Catechist, St. Philip's Station, care of Rev. A. B. Clark, Rosebud Agency, S. D. Value, \$145.50.  
1 package to Miss Wheeler, Kensington, Value, \$10.

1 package containing 30 slips for colored children, material provided by "Women's Missionary Association," were made by the Dorcas Society and sent to Mrs. Brierley's School in Cape Mount, Africa.

3 quilts, pieced by the Women of the "Mothers' Meeting," were quilted at the Dorcas Meetings and 2 of them sent to the Indians at St. Philip's Station, S. D.

69 garments were distributed to the poor of the Parish.

The average attendance at the meetings has been from 9 to 12 ladies each week. Since the Christmas vacation, and the appeal for more workers, both in the Parish paper and from the pulpit, the meetings have been much better attended.

E. W. COLLADAY, Secretary.

**Mothers' Meeting.**

This assembles weekly on Friday night, from 7:30 to 9:30 during the months from November to April. Mrs. W. M. Rhein, and Mrs. E. W. Colladay have sole charge of these meetings, which are attended chiefly by women who have young children, or who have no other opportunity to be free for a time from wearisome household drudgery and cares.

The exercises consist of sewing by the members (for a charitable object) while listening to some interesting book or story, or to singing by young lady volunteers. At the close there are light refreshments, a service of song, Bible reading, and a few well-chosen Collects. The attendance is not large, but all who come seem to find the meetings enjoyable.



**The Sunday School.**

Meets 2:30 p. m., October to June.

Mr. E. A. Souder, Superintendent.  
 Mrs. J. H. Richards, Asst Supt.  
 Mr. J. A. Limerick, Treasurer.  
 Mr. W. Tansley, Musical Director.  
 Mr. Francis Yarnall, Organist.  
 Mr. E. W. Beaumont,  
 Mr. Chas. Temple Wilson, } Librarians.  
 Mr. G. Francis Colhoun, }

The following Statement shows the receipts and payments of the St. Mary's Sunday School, number of officers, teachers and scholars, from June 3, 1891 to June 5, 1892:

**RECEIPTS.**

Sunday School Collections . . . . \$311.84  
 Church Collections (annual), etc. . . 99.64

Total . . . . . \$411.48

**EXPENSES.**

Misc. expenses for Sunday School . \$79.78  
 Guild for Holy Child Jesus . . . . 10.00  
 Indian Catechist . . . . . 15.00  
 Italian Mission Collection from Advent to Christmas . . . . . 30.81  
 Lenten Mite Chest dispensed as follows:  
 Wuchang School, China . . . . 40.00  
 Bishop of New Mexico . . . . 10.00  
 Indian Mission . . . . . 31.53  
 Domestic Mission . . . . . 31.53  
 The Rev. A. B. Hunter, St. Augustine Seminary, N. C., for the Education of Colored People. . . 58.00

Total . . . . . 306.65

Balance on hand, divided as follows: 104.83  
 Bal. on hand for S. S. expenses . \$19.86  
 Sum paid Bishop Talbot's Clergy Fund . . . . . 10.00  
 Rev. Mr. McDuffy's work (North Carolina) . . . . . 10.00  
 Balance not appropriated . . . . 64.97

Total balance on hand . . \$104.83

Infant School . . . . . 58  
 Number of Teachers . . . . 28  
 Number of Officers . . . . . 8  
 Number of Scholars . . . . 188

Total . . . . . 282

Respectfully,

J. ARTHUR LIMERICK, Treasurer.

**St. Agnes' Guild.**

Meets Tuesday afternoons at 3.

Miss Dechert, President.  
 Rev. Jas. P. Hawkes, Chaplain.  
 Miss Nellie M. Hill, Secretary.  
 Miss Helen H. Rhein, Treasurer.

There are fifty names on the roll. In addition to the officers, there are three Committees appointed by the President:—The first, For Visiting the Home for Incurables. The second, For Conducting Blind Women to Church Services. The third, For Visiting Families where there are Children connected with the Guild of the Holy Child Jesus.

The work accomplished during last year, as far as this can be definitely stated, was as follows:—Three barrels, filled with clothing, toys, books, candy, etc., were sent at Christmas time to the poor children of a mission school in Beaufort, North Carolina. Christmas dinners and trees were also given to poor families in our own parish. Early in February, the Guild, assisted by the Little Sisters of St. Mary, gave a Parish Tea, which was regarded as a great success. During Lent, many of the Guild members sewed on clothing for Indian children out in Dakota.

**THE TREASURER'S REPORT.**

Amount received during year . . . \$70 94  
 Amount expended:

Christmas Box Purchases \$21 00  
 Christmas Dinners . . . . 3 00  
 Bibles and Freight . . . . 4 94  
 Parish Tea Expenses . . . . 17 94  
 Mrs. Quinn . . . . . 19 14  
 Incidentals . . . . . 1 67

Total expended . . . . . \$67 69

Balance on hand . . . . . \$3 25

THE Young Ladies' Bible Class of St. Mary's Parish will meet this year at the residence of Mrs. C. P. B. Jefferys, 3928 Walnut Street. The hour for meeting will be a quarter before three on Sunday afternoon, and the first session will be held October 23, 1892. New members interested in Bible study will be cordially welcomed.

**Letters of Transfer.**

In the May issue of the parish paper a statement was made concerning the duty which rests upon communicants removing from one parish to another of procuring a letter showing their standing as communicants and also their desire to transfer their allegiance from the one parish to the other. It appears that this statement was not clearly understood by all. An entire family, recently arrived in the parish, absented themselves from the Holy Communion for several months because they understood that their presence was not desired until after the letter referred to had been presented, and there were peculiar circumstances attending their particular case which made it difficult for them to procure such a letter of transfer. Of course this was not the idea intended to be conveyed; but it was conveyed to one family, and it is possible that there are others laboring under a similar misapprehension. Others may not indeed have absented themselves from the Lord's Table, but they may have felt a little uncomfortable in coming forward to partake, as though perhaps some one had it in his power to question their right to be there. The writer is profoundly sorry that he should have given occasion for any such misunderstanding. But the subject is an important one, and the more it is talked about the better. Too little attention has been paid to it in the past and, owing to this fact, a great deal of confusion has arisen in the keeping of parish records. In many instances the clergy have been no less to blame than the laity; more than one clergyman has refused point blank to furnish a certificate or letter when asked for it, basing his refusal on the ground that there was no necessity for giving such a letter. Others have simply ignored or forgotten their parishioner's request. In order to prevent all such occurrences in the future, the Diocesan Convention of 1891 passed the following Canon:

"Canon XIV: § 4. Whenever in accordance with Title II, Canon XII, Section I, of the Digest of Canons, a communicant of the Church in good and regular standing in any parish removing to another, shall ask of the Rector of any parish in this diocese from which said communicant removes, or, in the absence of such Rector, of one of the Wardens, a certificate of transfer, it shall be the duty of such Rector or Warden forthwith to furnish such a certificate, or assign the reasons for refusal, which shall be subject to the approval of the Bishop."

The passage of this Canon gave occasion to Bishop Whitaker to speak at length upon the subject in his Convention address. It has seemed best to quote his remarks in full, in order that there may be no further misunderstanding.

"The transfer of communicants from one parish to another is a matter of so much importance that the manner in which it shall be done has been provided by canon, which reads as follows: 'A communicant removing from one parish to another shall procure from the rector [if any] of the parish of his last residence, or, if there be no rector, from one of the Wardens, a certificate stating that he or she is a communicant in good standing; and the rector of the parish or congregation to which he or she removes shall not be required to receive him or her as a communicant until such letter be produced.'

"If there were no law upon the subject it would at least be proper that a communicant who proposed leaving a parish, should inform the rector of his intention. Considerations of the same nature would dictate that ordinarily a rector should not receive communicants as members of the parish without reference to the rector from whom they came. But the matter is not left to be determined by considerations of courtesy. There is a law directing explicitly how a transfer is to be made. It is to be by certificate. The communicant removing shall procure from the rector a certificate. This clearly implies that the rector shall give such a certificate, if the person applying for it is in good standing. No other construction of the canon could be allowed. It certainly was not intended to give a rector power of refusing certificates, and thus compelling communicants to remain members of his parish against their wishes. If the applicant is not in good standing he can refuse, but not otherwise. It is not mandatory upon a rector to refuse one who comes to him without a certificate. In the absence of such evidence he shall not be *required* to receive; which implies that the lack of a certificate may be satisfactorily explained; but it indicates plainly what the ordinary method of transfer shall be. There is reason to believe that this canon is extensively disregarded, and that there are thousands of communicants who are not even aware of its existence. I have known of intelligent persons who have been communicants for twenty years or more, and members of four or five parishes in that time, in perhaps as many dioceses, who were much surprised at being



asked for a certificate of transfer, and did not know what it meant. Through this ignorance many communicants are lost from the Church. They go away from the parish in which they were confirmed to live in another place. If they take with them no certificate, they are much less likely to identify themselves with the parish in the new place of abode, and they often stray away from the fold. But there are other evils arising from a neglect of the canon. It destroys all lay discipline. It affords opportunity for unworthy communicants to change their church relations at convenience. It even permits, as has occurred in this diocese, a communicant under suspension in one parish for gross immorality, to be received in another as in good standing. It is a great hindrance to obtaining accurate statements of the number of communicants. It is possible that in this diocese, as in others, there are many communicants who are counted twice, and many others who are not counted at all.

"It has an important bearing on church support. The unattached communicant who drifts easily from one congregation or parish to another, usually does little for the maintenance of any.

"It is not supposed that the most rigid

enforcement of the canon would wholly remove these evils; but it would tend to lessen them. There will always be many communicants who will not ask for certificates when removing, and many others who will not present them when they have been obtained. But if all who have the care of souls, would carefully instruct their congregation and especially their candidates for confirmation respecting their duty when removing from one parish to another, and if they would at the same time conscientiously observe the spirit of the canon in receiving communicants, there is reason to believe that there would come to be in the minds of many confirmed persons a deeper sense of the privilege of being communicants, and of their obligations to the Church."

"The Church Standard," published at 112 N. Twelfth St., Philadelphia, is an excellent Church newspaper, with very little tendency to anything approaching partizanship. The editor of OUR PARISH desires to call the attention of parishioners to the fact that the management propose to issue a daily edition during the sessions of the General Convention in Baltimore, which will be free to all subscribers.

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# OUR PARISH.

Vol. II.  
No. 2.

St. Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1892.  
November.

## Church Services.

SUNDAY: 7.30 and 10.30 A.M., 4 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints' Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## Calendar.—November.

- Nov. 1. All Saints' Day.
- Nov. 4. Friday: Fast.
- Nov. 6. Twenty-first Sunday after Trinity.
- Nov. 11. Friday: Fast.
- Nov. 13. Twenty-second Sunday after Trinity.
- Nov. 18. Friday: Fast.
- Nov. 20. Sunday next before Advent.
- Nov. 24. Thanksgiving Day.
- Nov. 25. Friday: Fast.
- Nov. 27. First Sunday in Advent.
- Nov. 30. St. Andrew, Apostle.

## REMARKS.

The Holy Day with which this month begins is the outward expression in her life and practice of the Church's belief in the great doctrine of the Communion of Saints. Its prayerful observance serves to bring us nearer in spirit to all the servants of God "Who, having finished their course in faith, do now rest from their labors." We who are members of "Christ's Church Militant Here on Earth" have indeed a *real*, albeit a *spiritual*, fellowship with the saintly members of the "Church at Rest":—Together with us they are hoping and praying for the success of Christ's earthly Kingdom; together with them we are looking forward to the time when the trumpet-toned Arch-angel shall usher us all into the glorious privileges of the "Church Triumphant."

## THE GENERAL CONVENTION.

The General Convention of 1892 has come and gone, but not without leaving its impress for good upon the history of our Church and indeed upon the community at large. The personnel of this great representative body which assembles once in three years includes many names of men distinguished in other walks of life, writers, publishers, capitalists, legal lights, judges and statesmen, besides all of the Bishops and four clergymen from each diocese throughout the country. Close observers, accustomed to viewing august bodies of men, have declared that they never saw a more dignified assemblage nor one which was better calculated to impress all beholders. If now, to this unbiased testimony, we add the record of what has actually been done, we shall see that this Protestant Episcopal Church of ours has a representative body of which she may well be proud. Churchmen everywhere are loud in expressing their satisfaction with the work of this last and greatest General Convention. The proceedings both of the House of Bishops and of the House of Clerical and Lay Deputies have been characterized both by energy and despatch. Great matters have received their due share of attention, while minor ones have not been allowed to consume so much time as they often did in former years. A Standard Book of Common Prayer, consisting of the old liturgy "revised, amended and enriched by the labors of learned and godly men, has now, after careful consideration by both Houses of this Convention, been constitutionally set forth for the use of the Church." Thus the whole matter of Prayer Book Revision has thus been successfully brought to a close. The present Hymnal is to be used just as it stands for another three years, with the prospect that then many new hymns will be added to it and not a few of the old ones retained which it was proposed by the Hymnal Commission entirely to exclude. This was welcome news to many of us. A Commission was appointed to prepare versions of the Standard Book of Common Prayer in certain foreign languages for the use of our



**Organizations.****PAROCHIAL.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill, George F. Martin,  
W. C. Hannis,  
Jasper O. Nicolls, Chas. E. Lex, Secy.  
Sexton, Robert Magee, 4014 Locust Street.

**Sunday School.**

Mr. E. A. Souder, *Superintendent.*  
Mrs. J. H. Richards, *Asst.*  
Mr. Limerick, *Treasurer.*  
Mr. W. Tansley, *Musical Director.*  
Mr. Francis Yarnall, *Organist.*  
Ellerslie W. Beaumont, }  
Charles T. Wilson, } *Librarians.*  
G. Francis Calhoun, }

**Dorcas and Missionary Society.**

Mrs. Chas. M. Hill, *President.*  
Miss West, *Vice President.*  
Mrs. E. W. Colladay, *Secretary and Treasurer.*

**The Altar Society.**

Miss M. H. Jones, *President.* Miss Hill, *Treasurer.*  
Miss Daisy White, *Secretary.*

**Mothers' Meeting.**

Mrs. W. M. Rhein, }  
Mrs. E. W. Colladay, } *Directresses.*

**St. Agnes' Guild.**

Rev. James P. Hawkes, *Chaplain.*  
Miss Dechert, *President.* Miss Rhein, *Treasurer.*  
Miss Nellie M. Hill, *Secretary.*

**Brotherhood of St. Andrew.****ST. MARY'S CHAPTER.**

Rev. Jas. P. Hawkes, *President.*  
Mr. E. A. Souder, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

**The Guild of the Holy Child Jesus.**

Miss Clara Manderson, *Superintendent.*  
Miss Katharine M. Robeson, *Asst. Superintendent.*  
Rev. J. P. Hawkes, *Chaplain.* Miss Rhein, *Organist.*  
Miss M. L. Souder, *Secretary and Treasurer.*

**Women's Missionary Association.**

Rev. Thomas C. Yarnall, D.D., *President.*  
Rev. Jas. P. Hawkes, *1st Vice-Frest.*  
Miss J. W. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

missionaries. The declaration of the House of Bishops in the interests of Christian Unity at the Convention of 1886 was unanimously adopted by the lower House and thus made the expression of the mind of the whole Church. But the grandest thing that the Convention did was to set apart five new missionary jurisdictions and to elect seven new missionary Bishops,—a wondrous evidence of faith and hope.

**List of Pews and Seatings Vacant.**

And Rates of Rental for Semi-annual Term, corrected to Nov. 1st, 1892.

| NORTH TRANSEPT. |                    |                     | CENTRE AISLE—Con. |                    |                     |
|-----------------|--------------------|---------------------|-------------------|--------------------|---------------------|
| Pew No.         | Part Vacant.       | Semi-annual Rental. | Pew No.           | Part Vacant.       | Semi-annual Rental. |
| 11              | One-half . . .     | \$15.00             | 73                | One-fifth . . .    | 6.50                |
| 13              | One-half . . .     | 17.50               | 76                | Two-fifths . . .   | 10.00               |
| 15              | One-half . . .     | 7.50                | 78                | One . . . . .      | 20.00               |
| 22              | One . . . . .      | 12.50               | 83                | One . . . . .      | 50.00               |
| 25              | One . . . . .      | 17.50               | 98                | Three-fifths . . . | 21.00               |
| 26              | One . . . . .      | 20.00               | 99                | One-fifth . . . .  | 6.50                |
| 27              | One-fourth . . .   | 5.00                | 101               | One-half . . . .   | 13.75               |
| NORTH AISLE.    |                    |                     | SOUTH AISLE.      |                    |                     |
| 45              | One-fifth . . . .  | 6.00                | 111               | One . . . . .      | 40.00               |
| 46              | Two-fifths . . .   | 12.00               | 117               | Two-fifths . . .   | 18.00               |
| 52              | One . . . . .      | 12.50               | 123               | Two-fifths . . .   | 12.00               |
| CENTRE AISLE.   |                    |                     | 126               | One-fifth . . . .  | 4.50                |
| 57              | Three-fifths . . . | 30.00               | SOUTH TRANSEPT.   |                    |                     |
| 65              | Two-fifths . . . . | 20.00               | 133               | Four-sixths . . .  | 25.00               |
| 68              | Two-fifths . . . . | 18.00               | 137               | One . . . . .      | 36.00               |
| 69              | Four-fifths . . .  | 34.00               | 140               | One . . . . .      | 25.00               |

**Vested Choir.**

Chas. H. Yarnall, *Choir Master.*  
I. B. Eliot, *Organist.*

**MEN.**

Chas. H. Yarnall, John C. Watt,  
W. Tansley, Henry Yarnall,  
Howard H. Sypher, Francis Yarnall,  
Wm. E. Rhein, Rich'd B. Davis,  
Richard H. Weeks, John Knox Hyslop,  
Robert Ingram, Seymour Price,  
Mr. Munn.

**BOYS.**

Edward McElroy, Oscar Haley,  
Ross Little, Clarence Farr,  
Charles Dowdy, Elwin Hill,  
Arthur Parker, John Steinmetz,  
Charles Miles, Charles Smedley,  
Webster Little, Frank Baker,  
Ivins Harvey, Harry R. Dowdy,  
Nevie Hall, Fred. Mace,  
Henry Perring, Dan. Green,  
Sam. Edwards, Newton R. Mumford,  
Ernest Westcott, Charlie Sladen,  
Jos. Bozorth, Frank Tyson,  
Albert Hockey, Eddie Sickles,  
George M. Orf, Wm. P. Orf,  
Walter B. Barrett, Edw. A. Homans,  
Eddie M. Cross, Fairman Watson,  
Brock Gilson, Robert M. Rivel,  
Lester Smith, Herbert B. Bayliss.

**Parish Register.****BURIALS.**

Oct. 19th.—NATHAN P. GRIMM, M. D.  
21st.—ELISABETH B. ROOD HARDIE.  
29th.—LAURA PIERS WEEKS.

**A SERMON**

PREACHED IN

St. Mary's Church,

October 23, 1892,

BY

THE RECTOR.

"Though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x: 3-5.

There is some difficulty in understanding the full meaning of this passage. Separated from its context (and we frequently hear it quoted quite apart from its context), it is apt to be applied somewhat exclusively to the influence of the Holy Spirit in man's enlightenment, and to the consequent subduing thereby of whatever is opposed to the Divine will. But the Apostle's reference seems to have been (in the first place certainly) rather to the power wherewith he was entrusted in the discipline of the Church. One of the wisest of the old Church of England commentators who lived some two hundred years ago, and who was a singularly learned and devout man, Dr. Henry Hammond, thus paraphrases the words of the text: "Though I am an infirm person, obnoxious myself to many afflictions and distresses, for which you are apt to despise me, yet do I not exercise my Apostleship in a weak manner or by weak weapons: (for the instruments of our Apostleship, the censures of the Church, are not weak or contemptible, but such as have a divine force upon the conscience, for the beating down of all the fortifications which are raised in us against the power of the Gospel, or subduing the most refractory offenders): but I use the censures of the Church to bring down all the disputings and reasonings of men's understandings against the Christian doctrine, all notions and con-

ceits of vain heretical men, to the acknowledgement and practice of the truth."

A much more recent Commentator upon the Epistles to the Corinthians, the late Dean Stanley, a man of a very different school of thought from that to which Doctor Hammond belonged, gives the meaning of our text after this manner: "I pray that when I come to you there may be no occasion for exerting that authority which some think I shall never venture to exercise but at a distance. But be assured that, if I do exercise it, it will be a real authority. I shall come against you like a mighty conqueror, though with weapons not of earthly but of heavenly warfare; and every alien thought and imagination shall fall before me, like fortresses before a victorious army, and shall be reduced to submission, like captive bands." The figurative expressions used by the Apostle, especially as paraphrased by these commentators, may strike us as very strong ones, and as referring to the exercise of an authority on his part of an extreme nature. There was need, however, in the Corinthian Church, of the assertion of a power given from on high for the good order of the Body of Christ and for the protection of the truth of Christian doctrine. For there a spirit of faction and partisanship had developed itself, and points of the doctrine which St. Paul preached had been called in question by some. Matters would have been left at loose ends indeed in the early days of the Church, if there had been no sufficient authority to which an appeal could be made or which could be exercised in the diversities of opinion which were likely to arise concerning the new teaching which had come to pass, and in the party disputes which the character of the communities to which the Gospel came would tend to produce. Consequently authority for guidance and for discipline was bestowed upon the Apostles and those whom they commissioned. A body of men for these purposes was set apart from the beginning by our Lord Himself. To them, to a certain extent, the well being



of the Church was entrusted. Their authority was to be respected. Coherence was to be given by their instrumentality to those who, with them, professed the Christian name. For the Church to act efficiently upon the world, unity in the faith and in the discipleship was of great importance.

To accomplish this government was necessary and those to govern were set apart; and allegiance to them marked the outlines of the visible Church. A mere crowd of those professing to accept the new doctrine which had been promulgated could have had no assured promise of continuance as witnesses for Christ, and would have been subjected to those moods of vacillation which characterize irresponsible bodies of men. As it was, we find that there was occasion to exercise the authority which had been given. The Epistles to the Corinthians show this so far as those in Corinth who professed the faith are concerned. Again and again does the need show itself among them of some informing, restraining and purifying power, such power as that which the Apostle claimed to possess and did actually exercise. And not only among the disciples in Corinth did the need occur for that here referred to. Other Epistles give like testimony, and we must, I think, perceive the reasonableness for the exercise of just what the frequent language in this respect of St. Paul bears witness to. Where, humanly speaking, would have been the Faith itself, or where would have been the Church itself without the early moulding given it by our blessed Lord, and those whom He commissioned to represent Him? But the authority exercised was not simply an autocratic one. It was one which relied largely upon persuasion and argument, which sought to convince, which appealed to the higher feelings, which dwelt upon the great love which called for the exercise of reciprocal love; and which only when all else failed resorted to the extreme measure of cutting off from participation in Christian privileges. A very beautiful illustration of

what I am here saying may be found in St. Paul's Epistle to Philemon, where, addressing him to kindly take back one who owed him service, he writes: "I might be much bold in Christ to enjoin thee that which is convenient; yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: who in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent back to thee; thou therefore receive him that is my very heart."

Mark, however, the Apostle's words in the text: "The weapons of our warfare are not carnal." They were not earthly weapons which the Apostle proposed to use, but spiritual, and only of spiritual efficacy; yet as of spiritual efficacy by no means lightly to be despised. Alas! In the progress of the centuries, and when the spirit of the world crept into the Church—when the love, nay, rather the lust of power and dominion asserted itself among those high in authority in what claimed to be the visible body of Christ,—the words of the great apostle, "The weapons of our warfare are not carnal" were forgotten; or, if remembered, were turned aside from their legitimate meaning. With diabolical significance those adjudged of heresy were handed over to the secular arm. We close our eyes in horror at the sight of the dungeon, the rack, the sword, the gibbet, the fiery holocaust,—the instruments of foulest cruelty and Satanic vengeance to which many true servants of Christ were victims. The waves of bigotry which rolled in blood would have covered the earth and concealed forever the teachings of the lowly Prophet of Galilee. But thanks be to God! the ignorance of superstition and the base idolatry which falsely assumed authority in the house of the Prince of Peace were, in a measure and for a time at least, overthrown. And we live in hope that with vigilance and with hearty service of Christ there will be no return of the times of awful misinterpretation

and shameless disregard of the true spirit of the Gospel of the Son of God.

But the question presents itself, when the claimed authority of the Church of Christ resulted for long years in the overthrow of true Christian teaching, and of the loss of almost all true conception of the Church of Christ, and largely failed in establishing Christian living of any high order; when Christianity itself was sunk into meaningless externalism,—in view of this sad state of things, the question presents itself whence comes the necessity of any external authority of the Church, or whence the necessity or the sanity of looking for guidance in holy living or for protection of the faith, to those who claim to rule in the visible Church? Why not allow each one to do or to believe as seems to be right in his own eyes, without any further reference—any trust to aught beyond one's individual or personal guidance? What is the authority of the Church worth? And after all, is not private judgment that to which the final appeal must be made?

My brethren, the authority of the Church, like anything else in this world, is liable to abuse, to exaggeration, as centuries past have shown. But it should ever be remembered that the abuse of authority does not do away with the lawful exercise of authority, nor with its beneficent provisions and results. There have been judges who, instead of delivering righteous judgment, have used their authority to the travesty of justice—to the degradation both of themselves and of the law which they were set apart to uphold in its purity and power. Does it follow from this that the seat of the law is not, as Hooker declares it to be, in the bosom of God, and that we are no longer to look for justice to those set in legal authority over us—that the law thenceforward must be that which each person holds to be such? It is one of the wise provisions of the system of things under which we are placed that in most cases in the long issue matters right themselves; that is to say, under the providence of Almighty God results show that He has not

left the world without witness of His rule of righteousness; that, for example, when the authority which He has given to be exercised for good is misused for evil, the time is sure to come when, in some way, legitimate authority will be vindicated—when trust reposed in it will be found to be in accordance with the true interests of mankind.

Let us look now at the authority of the Church as a rule for guidance. We will suppose those in high places of authority to be governed by no sinister motives—to be intent upon carrying out the will of Christ—to be reasonably zealous of the spread of His kingdom upon earth—to be those of generous education and of purity of life. May we not, in such case, defer to their righteous judgment? Nay, will it be wise in us to trust alone to ourselves and ignore that wisdom which, upon general principles, ought to be attributed to them? May we not trust the emphatic voice of the Church? its collected wisdom? The very spirit of self-righteousness and self-conceit—the very spirit of schism—the very spirit of lawlessness—would be the opposite of such a state of mind and of heart as that here indicated, and which ought to belong to us, which ought to be cherished by us. The humility which ought to be, or rather which is a characteristic of the true Christian which we surely should seek to cherish—the humility which is ready to be taught, and is free from overweening vanity—the humility which, while it is ready to hear the Church, is widely different from a blind deference to all which is claimed as of spiritual authority. There may not indeed be in our day the same amount of inspired authority, the same fulness of spiritual qualification as that which characterized St. Paul and the other Apostles of the Lord; but there surely is for our guidance wider knowledge, which is or which may be enlightened from on high, than was possessed by men of old; and the Church stands to us, comparatively, in similar relations to those in which it stood to them—stands ready to sanctify all our knowledge,



to help us so far as we need help, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We recognize such purpose, such agency still. Not, however, in any spirit of proud self-assertion, not with the attitude of haughty command, does the Church of the Holy Redeemer come to us. Even in Apostolic times, we find that together with the undoubted claim of authority, still St. Paul declares in the very chapter where our text is found, that "We dare not make ourselves of the number, judge ourselves among or compare ourselves with some that commend themselves: but they measuring themselves by themselves and comparing themselves amongst themselves are not wise." So the authority which comes to us in this connection is a reasonable authority, commending itself to us by the provisions which are made through its instrumentality for our growth in the Divine Life. It is the knowledge of God—of His love toward us—of His requirements for our observance—of our deep obligation to Him—it is the knowledge of our Lord and Saviour Jesus Christ; it is the bringing our every thought into willing captivity to the obedience of Christ, to the acknowledgement and practice of the truth, the truth as it is in Jesus, the doctrine and precepts which He taught, which constitute the vindication of the authority of the Church over us.

My brethren! There is far too feeble sense in our day of this authority. The Church as the appointed witness for Christ is either by most men kept in the background, often regarded with jealous distrust; or else it is looked upon as freeing them from all individual responsibility, and so accepted with blind, slavish, superstitious regard. This latter, however, is not *our* special danger. There is a far nobler conception which we ought to cherish. The Church walking in the light and courting the light more and more; the church caring

as well for the bodies as for the souls of men; the Church reflecting the image of Christ and inhabited by the Holy Spirit of God; this, this is the ideal which is set before us and which more and more we should seek to realize. The Church, not as hiding Christ, but as making Him known in all the might of His great love, in all the tenderness of His marvellous compassion towards the children of men,—be this our high conception of the kingdom of God here upon earth! Then will we not live for ourselves alone, miserably selfish lives, but we shall live for His glory who hath redeemed us with his own most precious blood. We shall live a life the prelude to and promise of our everlasting life in Him who hath made us kings and priests unto God. For "Christ also loved the Church, and gave Himself for it: that He might sanctify and cleanse it with the washing of water, by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

At a meeting of the vestrymen of St. Mary's Church, held November 1st, 1892, the following Minute was unanimously adopted:

"The vestry of this Church desire to place on record their profound sense of the loss which they have sustained in the death of their late associate, Mr. John B. Large. Although Mr. Large was but recently chosen as a member of this body, he had won the respect and love of his fellow-members by his invariable courtesy and his intelligent interest in the welfare of the parish. No one had a higher sense of honor than he or a better perception of what was due to others. In all the relations of life his bearing secured the deep regard and warm affection of those who knew him. His thoughtful care of his own household was a marked trait in his character; while his reverent deportment in Church showed that he put a high estimate on Divine worship. With great patience and unflinching faith he bore a most painful sickness, so that we do not for a moment doubt that he has passed, on this All-Saints' Day, into the blessed company beyond the veil. His memory is endeared to us as that of a truly good man."

### Parish Notes.

It is pleasant to see all the new faces; pleasanter still to have the new-comers offer their services, as so many of them have.

The various organizations are getting into line, and there is every prospect of another successful campaign. We shall have to work hard to beat last year's record.

WITHIN a week death has visited two families in the Parish. Mrs. Laura Piers Weeks died on Wednesday, Oct. 26th, and Mr. John B. Large passed away early on the morning of All Saints' Day. A Minute on the death of the latter appears in a neighboring column. Both families have our hearty sympathy.

Now that Mr. Souder has returned, affairs are once more progressing smoothly in the Sunday-school. There were more vacancies than we could well afford in the ranks of the teachers, but most of these have been well filled, thanks to several who kindly offered their services. Male teachers are needed.

Mr. Yarnall desires to thank the members of the congregation who have so kindly responded to his appeal. New Hymnals and Psalters have already been purchased and almost enough money was contributed to pay for them. A few more contributions are needed to make up the whole amount asked for, and to provide a fund for the purchase of sheet music.

THE Young Ladies' Bible Class has already begun its meetings at the residence of the teacher, Mrs. C. P. B. Jefferys, 3928 Walnut St. The accommodations are much better there than in the Parish building, and the surroundings, of course pleasanter. Recently Mrs. Jefferys entertained the members of her class and a few friends, making the occasion a most enjoyable one for all concerned. Young ladies who are interested in Bible Study are cordially invited to join the class.

MRS. T. D. STOVELL, 4508 Kingessing Avenue, desires to remind old parishioners and interest new ones in the "Flower Fund." The object is to provide flowers for the altar all the year around. In order to do this weekly subscriptions of five cents a week are solicited; although larger gifts of money will not be refused, no larger subscription is

desired. Fifteen subscribers are needed just now in addition to the present number, and it is hoped that there will be no delay in securing them. Send in your names.

THE first Fall meeting of the Women's Missionary Association was held in the Sunday-school Room on Thursday, October 13th. There was a very fair attendance and much interest was shown in the missionary addresses made at Baltimore in the General Convention. Very little business was transacted, owing partly to the want of funds. Mrs. Whitaker, the Bishop's wife, gave us a stirring account of the annual meeting of the Woman's Auxiliary, also held in Baltimore. The annual meeting of our Diocesan Branch will be held in the Church of the Holy Trinity on Thursday, November 17th, at which time addresses will be made by representatives from every portion of the mission field. The sessions continue all day.

A FEW of our ladies have been very much interested in a member of the Mothers' Meeting, a very worthy German woman, a widow named Mrs. Deaegar.

This woman, with the aid of some influential persons outside of the parish, has opened a Soup and Coffee House at 24th and Locust Sts., and by this means hopes to be able to support herself and three children, and also be the means of adding to the comfort of the working men in that neighborhood. Twelve dollars were recently collected through the efforts of Mrs. E. W. Colladay, and used to buy her a much-needed cooking-stove. She is truly grateful for the gift, sending her sincere thanks to all who contributed towards it.

THE officers and teachers of the Guild of the Holy Child Jesus held a special meeting preparatory to entering upon their work on the afternoon of Thursday, October 20th. A lengthy address was made by the chaplain, in which he reminded the teachers first of their privileges and secondly of their duties, and urged continued faithfulness in this important part of the parish work.

The members of St. Agnes' Guild assembled in the Church on the afternoon of All Saints' Day for a short service and a similar address by the Guild chaplain. The assistant minister is very grateful for these opportunities of meeting those who are thus pledged to the special service of the Master. Such occasions prove mutually suggestive and helpful.



## "THE CHURCH PERIODICAL CLUB."

Statement made Feb. 20th, 1892.

### "THE CHURCH PERIODICAL CLUB" BOARD OF OFFICERS.

#### President.

Mrs. CHARLES B. CURTIS, 9 East 54th St., New York.

#### Vice-Presidents.

Mrs. JOSEPH SANDS, 175 2d Avenue, New York.  
Miss AUGUSTA SLADE, 11 West 10th St., New York.  
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Mrs. JOHN M. POMEROY, 221 Sansom St., San Francisco, Cal.  
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Miss FLORENCE TAYLOR, 35 W. 9th St., New York.

#### Secretary.

Mrs. J. L. CHAPIN, 16 East 44th St., New York.

#### Executive Committee.

Mrs. D. T. HOAG, 51 West 49th St., New York.  
Mrs. RICHARD M. HOE, 8 East 70th St., New York.  
Miss AUGUSTA SLADE, 11 West 10th St., New York.

The object of "The Church Periodical Club" is to systematically distribute all first-class papers and books among our missionaries.

The Secretary obtains from the Bishop the addresses of all his Clergy in need of such literature. She writes to each of these and sends a list of periodicals the "Club" is able to send out; each clergyman is allowed to select three from the list for his own use.

If he has a Free Reading Room, he can have as many as he wishes for it; if he visits Prisons or Jails, he can have as many as he wishes for that work. He is also requested to give the addresses of two of his parishioners who cannot afford to take Spirit of Mis-

sions, but would enjoy it, also the addresses of five more, to each of these one Church paper will be sent.

He is also asked to name a few books that he needs, and the "Club" will try to furnish them.

By this method each Missionary receives the paper or magazine he wishes.

This work originated in the "Church of the Holy Communion," N. Y., and from that Church the first periodical was sent out January 10th, 1888.

We are now sending regularly 4,996 Periodicals and 1,044 S. S. Papers, and have distributed over 116,540 odd numbers of Periodicals.

We have given away 12,987 Books, which include 3,657 S. S. Books, 346 Bibles, 112 Testaments, 355 Prayer Books and 793 Hymnals. We have also distributed over 21,376 Christmas and Easter Cards, and 966 Catechisms.

We wish a Correspondent in every Diocese, whose duty it will be to interest the Parishes to join the "Club."

We now have 42 Dioceses working with the "Club."

We wish a Librarian in every Parish, whose duty it will be to ascertain what periodicals she can obtain in her Parish. She receives her addresses from the Correspondent of her Diocese. The books are obtained from the ladies. Those they have on their book-shelves and are willing to part with, or new ones, when one is willing to purchase a book. The person furnishing periodical or book always sends it to the address furnished her.

When books are offered, send the title and author's name to the Correspondent. She will then send a clergyman's address, or if more suitable for a Free Reading Room, Sunday School, or School, will give that address.

The Librarians are requested to interest all members of their Parishes to active work, by securing annual subscriptions of one dollar or more. Also donations of books and periodicals.

It is requested that those kindly donating papers, periodicals, or books, will, whenever it is possible, forward them to the addresses given, prepaying express or postage.

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**FONTS**



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Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles W. Hill, George F. Martin,  
W. C. Hannis, Chas. E. Lex, Secy.  
Jasper O. Nicolls, *Sexton,* Robert Magee, 4014 Locust Street.

**Sunday School.**

Mr. E. A. Souder, *Superintendent.*  
Mrs. J. H. Richards, *Asst.*  
Mr. Limerick, *Treasurer.*  
Mr. W. Tansley, *Musical Director.*  
Mr. Francis Yarnall, *Organist.*  
Ellerslie W. Beaumont, } *Librarians.*  
Charles T. Wilson, }  
G. Francis Calhoun, }

**Dorcas and Missionary Society.**

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Miss West, *Vice President.*  
Mrs. E. W. Colladay, *Secretary and Treasurer.*

**The Altar Society.**

Miss M. H. Jones, *President.* Miss Hill, *Treasurer.*  
Miss Daisy White, *Secretary.*

**Mothers' Meeting.**

Mrs. W. M. Rhein, } *Directresses.*  
Mrs. E. W. Colladay, }

**St. Agnes' Guild.**

Rev. James P. Hawkes, *Chaplain.*  
Miss Dechert, *President.* Miss Rhein, *Treasurer.*  
Miss Nellie M. Hill, *Secretary.*

**Brotherhood of St. Andrew.****ST. MARY'S CHAPTER.**

Rev. Jas. P. Hawkes, *President.*  
Mr. E. A. Souder, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

**The Guild of the Holy Child Jesus.**

Miss Clara Manderson, *Superintendent.*  
Miss Katharine M. Robeson, *Asst. Superintendent.*  
Rev. J. P. Hawkes, *Chaplain.* Miss Rhein, *Organist.*  
Miss M. L. Souder, *Secretary and Treasurer.*

**Women's Missionary Association.**

Rev. Thomas C. Yarnall, D.D., *President.*  
Rev. Jas. P. Hawkes, *1st Vice-President.*  
Miss J. W. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Secy.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****BAPTISMS.**

Nov. 13th.—ELIZABETH ANNA COLEMAN.  
21st.—ELIJAH GILTON SPRINGFIELD.  
27th.—MARION LYONS JONES.

**MARRIAGE.**

Nov. 16th.—RALPH SOUDER and ADELAIDE A. COLLINS.

**BURIALS.**

Nov. 3rd.—JOHN B. LARGE.  
10th.—CATHERINE WETHERILL SECKEL.  
15th.—REDMAN COOPER.  
19th.—HELEN FARQUHAR YARNALL.

**Parish Notes.**

AGAIN God has called some of His children home: "They shall dwell in safety by Him."

DAILY service during Advent in the afternoon. After the first week the hour is changed from five o'clock to four. Hence the announcement on the first page.

MEN are wanted to sing at the nine o'clock service at Blockley. Young ladies are to be had in plenty; they have in fact been furnishing all the music thus far. Who will volunteer?

SEVERAL persons have contributed to the Parish Paper Fund, but not enough money has thus far been received to encourage us to continue the issue of an eight-page edition. There are to be no more advertisements for the present.

SEVERAL months ago the rector loaned somebody Vol. I. of the Sermons of F. W. Robertson. He does not remember just who borrowed it and is anxious to discover its present resting place for fear the set should be broken. Will the person who has it kindly notify Doctor Yarnall?

WITH the first Sunday in Advent the Sunday-school scholars began the study of what is known as "The Bishop Doane Series" of lessons, issued in book form, and edited by the Rev. Walker Gwynne. They follow closely the teachings of the Church's year. No more teachers are needed just now.

**THE CHRISTIAN YEAR.**

THE Misses Rhein have taken charge of the Infant Sunday-school. In order to make the little ones more comfortable and to increase the efficiency of the department, they are very anxious to purchase chairs in place of the present well-worn wooden benches. Twenty-five or thirty dollars will be needed. "He twice gives who quickly gives"—in time for Christmas.

THE effort to raise money for the Missionary Enrolment Fund by means of mite chests and pledges was made part of the work of the Women's Auxiliary last year and has met with remarkable success. Mrs. E. A. Beaumont had charge of the movement in this parish and reports upwards of three hundred and fifty dollars collected among the ladies since October, 1891.

Two societies are clamoring for more members to assist them in their work. The Dorcas want helpers. The Missionary Association is in need of collectors. Something must be done or the result achieved this year will fall far below what has been done in former years. It is not true that we have enough workers already. If you are able to do anything for Christ and His Church come forward and offer your services.

PEOPLE often say that they are tired of being asked to give money, especially when they have little of their own to give. But the clergy seldom find that people are willing to give anything else in place of money. In our October issue an appeal was made for men to stand as sponsors for the children of the poor and of the stranger, and in all this great parish no one has been found willing to offer his services. Has no young man enough of the missionary spirit to hand in his name for this purpose?

THE Christmas festival of the Guild of the Holy Child Jesus will cost several dollars—say twenty or twenty-five. Even with this amount it is difficult to see how those in charge manage to provide some little gift and bag of candy for each one of a hundred and thirty children. It must take a deal of planning and self-denial on the part of the teachers. It is our duty to help them to the extent of our ability. Send the money to Miss Clara Manderson, 3820 Spruce Street, hand it to one of the clergy, or place it in the alms chests at the Locust street door.

The historic Church in all its branches has been continually directed and controlled by the same spirit which animated St. Paul when he said, "Let all things be done decently and in order." Nowhere is the influence of this spirit more clearly seen than in the orderly arrangement of her services in a constantly recurring annual cycle of events calculated to set forth in their due proportion the truths of revealed religion. This arrangement of her Feasts and Fasts in a fixed order was accomplished little by little, the process extending over many years. At first Easter and Epiphany were observed alone,—the one setting forth the great facts of man's Redemption and Immortality, the other declaring the revelation of God in the face of Jesus Christ. Around these two great Festivals were clustered other minor ones, and, later on, periods of several days each, intended to commemorate kindred facts and doctrines. Every festival was preceded by a fast; the greater the importance of the Festival, the more extended the period of fasting. Thus Christmas was preceded by Advent, and Easter by the Lenten vigil. Finally the present beautiful order resulted, every Sunday in the year conveying its own special lesson, and altogether presenting a complete scheme of Christian teaching. This year of the Church is sub-divided into two equal portions; the first, from Advent to Trinity, bringing before our minds the fundamental Christian Doctrines; the second, from Trinity Sunday on to Advent rehearsing the great Christian duties. It is a matter of surprise and still more for satisfaction to perceive how perfectly all the services on a given day are adapted to the setting forth of the particular idea which it is the purpose of the Church to present to her children at that particular time. Not only does the Gospel for the Day have a special bearing upon the doctrines or duty which that day stands to emphasize, but all the other Scripture readings as well,—so that there is no slight ground for the statement



which is often made that there is less need of preaching in the Episcopal Church than elsewhere among Protestants. Ours is emphatically a teaching Church, and would continue to be so were the ministrations of the pulpit much less able than they are at present. In Psalter and Lesson and Chant, in Collect and Gospel and Creed, such truths are taught—such information conveyed—as might well make her children wise unto eternal life even in the absence of the customary exhortation. Nor is the element of due proportion in teaching a matter that we can afford to overlook. Guided by her, no clergyman of this Church can fall into the error of emphasizing one doctrine to the exclusion of any other, or of laying more stress on Faith than on good Works, or the reverse; the symmetrical development and orderly arrangement of the Church's Year would of themselves prevent his falling into these errors; or, if he did fall into them, would tend greatly to reduce, if not wholly to counteract, his evil influence upon the people entrusted to his care. No heresy-monger can flourish long in this Church while the people continue their faithful observances of its appointed Festivals and Fasts. In fine, the Christian Year is by no means the least valuable part of the priceless heritage of the past; its value and its helpfulness are too little appreciated by us, or else we should surely prize its possession more highly than we do. Here and there one finds a faithful soul attending to all the services, imbibing all the lessons, sucking out all the sweetness of sacred months and days;—but the majority are indifferent or careless. It is not enough to attend a few of the special services, and to observe a certain number of the special days set apart for our use by the wisdom of the Church; in order to obtain the full measure of comfort and of blessing which the Church intends, one should make an effort to attend them all. The oftener one is able to be present, the greater the benefit he derives.

It is hoped that many read the article in our last issue describing the character of the "Church Publication Society," and its beneficent work. Now we want some one to act as a librarian. The duties are by no means onerous unless it be at the start, when a general house to house visitation must be made, and to accomplish this the assistance of others might be invoked. We want also one or more persons to represent "The Bishop White Prayer Book Society," "The Female Tract Society," and one or two other similar agencies. Don't wait to be asked personally. Send in your names.

ST. AGNES' GUILD wants clothing, playthings, books and cards (not necessarily new), to send to Beaufort, N. C., in time for Christmas.

#### With the Children.

Sunday-school Teacher.—"What was the sin of the Pharisees, Ella?" "Eating camels, ma'am," was the reply. The little girl had read that the Pharisees "strained at gnats and swallowed camels."

Tommy.—My father is a church member.  
Johnny.—So's mine.

Tommy.—But my father says your papa ain't, 'cos he don't never come to church, nor put nothin' in the collection box.

Johnny (bravely)—Well, my pa is an honorary member, and honorary members don't chip in.

Two little girls were looking over a picture book together, when they chanced upon the "open" countenance of a mammoth crocodile. Thereupon one diminutive lady turned to the other, and remarked, with grave impressiveness: "Coccodiles is awful! They eat up little heathen babies what don't say their prayers. To my Sunday-school we put in pennies to buy missionaries to go an' shoot 'em."

A dear little boy was watching with grandma, one Sabbath, the people returning from church. She pointed one and another out to him, saying: "This is a Baptist lady, this a Methodist," etc., when Freddy, seven years of age, said: "Grandma, do you belong to the Presbyterian Church?" "No," was the answer. "To the Baptist?" "No." "To the Methodist?" "No." "Well, grandma," said he, in his quiet, earnest way, "if I was in your place, I'd get in somewhere."



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Miss Daisy White, *Secretary.*

**Mothers' Meeting.**

Mrs. W. M. Rhein, } *Directresses.*  
Mrs. E. W. Colladay, }

**St. Agnes' Guild.**

Rev. James P. Hawkes, *Chaplain.*  
Miss Dechert, *President.* Miss Rhein, *Treasurer.*  
Miss Nellie M. Hill, *Secretary.*

**Brotherhood of St. Andrew.**

ST. MARY'S CHAPTER.  
Rev. Jas. P. Hawkes, *President.*  
Mr. E. A. Souder, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

**The Guild of the Holy Child Jesus.**

Miss Clara Manderson, *Superintendent.*  
Miss Katharine M. Robeson, *Asst. Superintendent.*  
Rev. J. P. Hawkes, *Chaplain.* Miss Rhein, *Organist.*  
Miss M. L. Souder, *Secretary and Treasurer.*

**Women's Missionary Association.**

Rev. Thomas C. Yarnall, D.D., *President.*  
Rev. Jas. P. Hawkes, *1st Vice-President.*  
Miss J. W. Horner, *2d V. P.* Miss Sarah West, *3d V. P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****BAPTISMS.**

Nov. 13th.—ELIZABETH ANNA COLEMAN.  
21st.—ELIJAH GILTON SPRINGFIELD.  
27th.—MARION LYONS JONES.

**MARRIAGE.**

Nov. 16th.—RALPH SOUDER and ADELAIDE A. COLLINS.

**BURIALS.**

Nov. 3rd.—JOHN B. LARGE.  
10th.—CATHERINE WETHERILL SECKEL.  
15th.—REDMAN COOPER.  
19th.—HELEN FARQUHAR YARNALL.

**Parish Notes.**

AGAIN God has called some of His children home: "They shall dwell in safety by Him."

DAILY service during Advent in the afternoon. After the first week the hour is changed from five o'clock to four. Hence the announcement on the first page.

MEN are wanted to sing at the nine o'clock service at Blockley. Young ladies are to be had in plenty; they have in fact been furnishing all the music thus far. Who will volunteer?

SEVERAL persons have contributed to the Parish Paper Fund, but not enough money has thus far been received to encourage us to continue the issue of an eight-page edition. There are to be no more advertisements for the present.

SEVERAL months ago the rector loaned somebody Vol. I. of the Sermons of F. W. Robertson. He does not remember just who borrowed it and is anxious to discover its present resting place for fear the set should be broken. Will the person who has it kindly notify Doctor Yarnall?

WITH the first Sunday in Advent the Sunday-school scholars began the study of what is known as "The Bishop Doane Series" of lessons, issued in book form, and edited by the Rev. Walker Gwynne. They follow closely the teachings of the Church's year. No more teachers are needed just now.

**THE CHRISTIAN YEAR.**

THE Misses Rhein have taken charge of the Infant Sunday-school. In order to make the little ones more comfortable and to increase the efficiency of the department, they are very anxious to purchase chairs in place of the present well-worn wooden benches. Twenty-five or thirty dollars will be needed. "He twice gives who quickly gives"—in time for Christmas.

THE effort to raise money for the Missionary Enrolment Fund by means of mite chests and pledges was made part of the work of the Women's Auxiliary last year and has met with remarkable success. Mrs. E. A. Beaumont had charge of the movement in this parish and reports upwards of three hundred and fifty dollars collected among the ladies since October, 1891.

Two societies are clamoring for more members to assist them in their work. The Dorcas want helpers. The Missionary Association is in need of collectors. Something must be done or the result achieved this year will fall far below what has been done in former years. It is not true that we have enough workers already. If you are able to do anything for Christ and His Church come forward and offer your services.

PEOPLE often say that they are tired of being asked to give money, especially when they have little of their own to give. But the clergy seldom find that people are willing to give anything else in place of money. In our October issue an appeal was made for men to stand as sponsors for the children of the poor and of the stranger, and in all this great parish no one has been found willing to offer his services. Has no young man enough of the missionary spirit to hand in his name for this purpose?

THE Christmas festival of the Guild of the Holy Child Jesus will cost several dollars—say twenty or twenty-five. Even with this amount it is difficult to see how those in charge manage to provide some little gift and bag of candy for each one of a hundred and thirty children. It must take a deal of planning and self-denial on the part of the teachers. It is our duty to help them to the extent of our ability. Send the money to Miss Clara Manderson, 3820 Spruce Street, hand it to one of the clergy, or place it in the alms chests at the Locust street door.

The historic Church in all its branches has been continually directed and controlled by the same spirit which animated St. Paul when he said, "Let all things be done decently and in order." Nowhere is the influence of this spirit more clearly seen than in the orderly arrangement of her services in a constantly recurring annual cycle of events calculated to set forth in their due proportion the truths of revealed religion. This arrangement of her Feasts and Fasts in a fixed order was accomplished little by little, the process extending over many years. At first Easter and Epiphany were observed alone,—the one setting forth the great facts of man's Redemption and Immortality, the other declaring the revelation of God in the face of Jesus Christ. Around these two great Festivals were clustered other minor ones, and, later on, periods of several days each, intended to commemorate kindred facts and doctrines. Every festival was preceded by a fast; the greater the importance of the Festival, the more extended the period of fasting. Thus Christmas was preceded by Advent, and Easter by the Lenten vigil. Finally the present beautiful order resulted, every Sunday in the year conveying its own special lesson, and altogether presenting a complete scheme of Christian teaching. This year of the Church is sub-divided into two equal portions; the first, from Advent to Trinity, bringing before our minds the fundamental Christian Doctrines; the second, from Trinity Sunday on to Advent rehearsing the great Christian duties. It is a matter of surprise and still more for satisfaction to perceive how perfectly all the services on a given day are adapted to the setting forth of the particular idea which it is the purpose of the Church to present to her children at that particular time. Not only does the Gospel for the Day have a special bearing upon the doctrines or duty which that day stands to emphasize, but all the other Scripture readings as well,—so that there is no slight ground for the statement



which is often made that there is less need of preaching in the Episcopal Church than elsewhere among Protestants. Ours is emphatically a teaching Church, and would continue to be so were the ministrations of the pulpit much less able than they are at present. In Psalter and Lesson and Chant, in Collect and Gospel and Creed, such truths are taught—such information conveyed—as might well make her children wise unto eternal life even in the absence of the customary exhortation. Nor is the element of due proportion in teaching a matter that we can afford to overlook. Guided by her, no clergyman of this Church can fall into the error of emphasizing one doctrine to the exclusion of any other, or of laying more stress on Faith than on good Works, or the reverse; the symmetrical development and orderly arrangement of the Church's Year would of themselves prevent his falling into these errors; or, if he did fall into them, would tend greatly to reduce, if not wholly to counteract, his evil influence upon the people entrusted to his care. No heresy-monger can flourish long in this Church while the people continue their faithful observances of its appointed Festivals and Fasts. In fine, the Christian Year is by no means the least valuable part of the priceless heritage of the past; its value and its helpfulness are too little appreciated by us, or else we should surely prize its possession more highly than we do. Here and there one finds a faithful soul attending to all the services, imbibing all the lessons, sucking out all the sweetness of sacred months and days;—but the majority are indifferent or careless. It is not enough to attend a few of the special services, and to observe a certain number of the special days set apart for our use by the wisdom of the Church; in order to obtain the full measure of comfort and of blessing which the Church intends, one should make an effort to attend them all. The oftener one is able to be present, the greater the benefit he derives.

It is hoped that many read the article in our last issue describing the character of the "Church Publication Society," and its beneficent work. Now we want some one to act as a librarian. The duties are by no means onerous unless it be at the start, when a general house to house visitation must be made, and to accomplish this the assistance of others might be invoked. We want also one or more persons to represent "The Bishop White Prayer Book Society," "The Female Tract Society," and one or two other similar agencies. Don't wait to be asked personally. Send in your names.

ST. AGNES' GUILD wants clothing, playthings, books and cards (not necessarily new), to send to Beaufort, N. C., in time for Christmas.

#### With the Children.

Sunday-school Teacher.—"What was the sin of the Pharisees, Ella?" "Eating camels, ma'am," was the reply. The little girl had read that the Pharisees "strained at gnats and swallowed camels."

Tommy.—My father is a church member.

Johnny.—So's mine.

Tommy.—But my father says your papa ain't, 'cos he don't never come to church, nor put nothin' in the collection box.

Johnny (bravely).—Well, my pa is an honorary member, and honorary members don't chip in.

Two little girls were looking over a picture book together, when they chanced upon the "open" countenance of a mammoth crocodile. Thereupon one diminutive lady turned to the other, and remarked, with grave impressiveness: "Coccodiles is awful! They eat up little heathen babies what don't say their prayers. To my Sunday-school we put in pennies to buy missionaries to go an' shoot 'em."

A dear little boy was watching with grandma, one Sabbath, the people returning from church. She pointed one and another out to him, saying: "This is a Baptist lady, this a Methodist," etc., when Freddy, seven years of age, said: "Grandma, do you belong to the Presbyterian Church?" "No," was the answer. "To the Baptist?" "No." "To the Methodist?" "No." "Well, grandma," said he, in his quiet, earnest way, "if I was in your place, I'd get in somewhere."



# OUR PARISH.

Vol. II.  
No. 4.

St. Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1893.  
January.

## Church Services.

SUNDAY: 7.30 and 10.30 A.M., 4 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints' Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## Calendar.—January.

- |          |                                 |
|----------|---------------------------------|
| Jan. 1.  | { Circumcision.                 |
|          | { First Sunday after Christmas. |
| Jan. 6.  | { Epiphany.                     |
|          | { Friday.—Fast.                 |
| Jan. 8.  | First Sunday after Epiphany.    |
| Jan. 13. | Friday.—Fast.                   |
| Jan. 15. | Second Sunday after Epiphany.   |
| Jan. 20. | Friday.—Fast.                   |
| Jan. 22. | Third Sunday after Epiphany.    |
| Jan. 25. | Conversion of St. Paul.         |
| Jan. 27. | Friday.—Fast.                   |
| Jan. 29. | Septuagesima.                   |

## REMARKS.

The Circumcision of Jesus was the primary means of bringing mankind into new covenant relations with God. We perceive this to be true when we remember that He is the sole representative of the race—our great High Priest—accepted by God and acknowledged by ourselves as such. His act of submission involves us. His promise of obedience is binding upon all his brethren.

St. Paul is not commemorated, as other apostles are, by his death or martyrdom, but by his conversion; this was not only wonderful in itself, as an evidence of direct divine intervention; it also served to prepare the way for the accomplishment of marvelous results in his subsequent ministry.

## THE EPIPHANY.

The literal meaning of the word "Epiphany" is the bringing to light an object previously hidden and placing it in a conspicuous position. The figure suggested is that of a man who finds a rare work of art lying in some neglected corner and who hastens to place it in a favorable light or upon a proper pedestal, in order that all his friends may see and appreciate it. Directing our thoughts backward to the first appearance of our Lord, we perceive at once how accurately this word describes both His person and His work. In an obscure corner of the world a little Child was miraculously born. Unnoticed, save by a few wandering shepherds, this Virgin Birth witnessed the union between two natures, the human and the divine, and established a new point of contact between the Creator and His creation. This was the true Epiphany, rendering others possible and giving meaning to them all. It revealed the inherent dignity of human nature, showing that man is indeed akin to God. It showed how intense was the longing of the Father for His wayward children, how immediate His interest, how personal His care. Again Christ's life here on earth was an Epiphany, from the hour of His birth until the time came for Him to be received up into glory. He manifested in every thought and word and act the perfect will of God. He revealed the true meaning of this earthly existence and taught men the true method of living in order to secure the best and happiest results.

Scenes from this wondrous life are furnished in the liturgical Gospels for the several Sundays of the Epiphany Season, so it behooves every true follower of Christ to study them carefully. Year by year there are new lessons to be learned, new blessings to be found.



**Organizations.****Parochial.**

Rev. Thos. C. Yarnall, D.D., *Rector.*  
Rev. Jas. P. Hawkes, *Assistant.*

**Vestry.**

Isaac W. Hughes, M.D., *Rector's Warden.*  
E. W. Barker, *Accounting Warden.*  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles M. Hill, George F. Martin,  
W. C. Hannis, Chas. E. Lex, Secy.  
Jasper O. Nicolls,  
*Sexton, Robert Magee, 4014 Locust Street.*

**Sunday School.**

Mr. E. A. Souder, *Superintendent.*  
Mrs. J. H. Richards, *Asst. Superintendent.*  
Mr. Limerick, *Treasurer.*  
Mr. W. Tansley, *Musical Director.*  
Mr. Francis Yarnall, *Organist.*  
Ellerslie W. Beaumont, } *Librarians.*  
Charles T. Wilson, }  
G. Francis Calhoun, }

**Dorcas and Missionary Society.**

Mrs. Chas. M. Hill, *President.*  
Miss West, *Vice-President.*  
Mrs. E. W. Colladay, *Secretary and Treasurer.*

**The Altar Society.**

Miss M. H. Jones, *President.* Miss Hill, *Treasurer.*  
Miss Daisy White, *Secretary.*

**Mothers' Meeting.**

Mrs. W. M. Rhein, } *Directresses.*  
Mrs. E. W. Colladay, }

**St. Agnes' Guild.**

Rev. James P. Hawkes, *Chaplain.*  
Miss Dechert, *President.* Miss Rhein, *Treasurer.*  
Miss Nellie M. Hill, *Secretary.*

**Brotherhood of St. Andrew.****St. Mary's Chapter.**

Rev. Jas. P. Hawkes, *President.*  
Mr. E. A. Souder, *Vice-President.*  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

**The Guild of the Holy Child Jesus.**

Miss Clara Manderson, *Superintendent.*  
Miss Katharine M. Robeson, *Asst. Superintendent.*  
Rev. J. P. Hawkes, *Chaplain.* Miss Rhein, *Organist.*  
Miss M. L. Souder, *Secretary and Treasurer.*

**Women's Missionary Association.**

Rev. Thomas C. Yarnall, D.D., *President.*  
Rev. Jas. P. Hawkes, *1st Vice-President.*  
Miss J. W. Horner, *2d V.P.* Miss Sarah West, *3d V.P.*  
Mrs. C. H. Yarnall, *Treas.* Miss Helen Landell, *Sec.*

**Little Sisters of St. Mary.**

Kitty Brobston, *President.*  
Mary G. Smethurst, *Vice-President.*  
Marian E. Keyser, *Secy. and Treas.*

**Parish Register.****Baptisms.**

Nov. 30th.—WILLIAM ROBERT MACNEAL.  
Dec. 4th.—DOROTHY WENTWORTH SKER-  
RETT.  
Dec. 4th.—MARIE MARGUERITE GECKLE.  
Dec. 18th.—EDNA MARGUERITE WILLIAM-  
SON.

**Marriages.**

Dec. 6th.—JOHN S. CLARKE and CAROLINE  
LANE.  
Dec. 15th.—JAMES MEANS and AGNES  
BANKSON.

**Burials.**

Dec. 2d.—(Infant.) HEUBNER.  
Dec. 5th.—JOHN D. BLYTHE.  
Dec. 13th.—SARAH P. LEE.  
Dec. 19th.—HELEN PATTERSON MARTIN.  
Dec. 30th.—ANN S. HUGHES.

**Parish Notes.**

WHAT handsome Christmas decorations!

\* \* \*

A movement is on foot to secure a perman-  
ent Rood Screen.

\* \* \*

THE Candelabra are to remain in the  
Chancel for good and all. Some one pre-  
sented them on Christmas Day. Good!

\* \* \*

THE organ needs a thorough over-haul-  
ing—has a big hole in the bellows and other  
imperfections. A careful estimate places the  
cost at about ninety dollars.

\* \* \*

VERY little money was handed in before  
Christmas in response to appeals made last  
month. This was not as it should be. Never-  
theless, the Guild held its Christmas Festival,  
and the little ones in the Infant School are  
going to have their pretty chairs. Aren't  
you sorry you didn't help?

THE Dorcas Society sent off a goodly box  
in time to reach Lynchburg, Va., before  
Christmas. It was filled with new and partly-  
worn clothing suitable for the little colored  
children, with some articles intended for the  
use of white woman in charge.

\* \* \*

NEARLY every one will agree that the  
Vestry has done a good thing, as well as a  
wise and prudent one, in putting down an  
entirely new carpet in the Church. It will  
add not only to the looks of the pews, but to  
the comfort of many pew-holders. It has  
cost over five hundred dollars.

\* \* \*

THE Christmas services of the Sunday  
School were held in the Church on the after-  
noon of Christmas Day, when the address  
was made by the Rector. On the following  
Wednesday, Holy Innocents' Day, an enter-  
tainment was furnished in the Sunday School  
room, consisting of a fine exhibition of feats  
of legerdemain and the distribution of pres-  
ents and candy.

\* \* \*

THE Women's Missionary Association has  
not made a general canvass of the Parish  
since the summer, but proposes to begin very  
soon. Every lady is urged to contribute  
something to the general fund in monthly or  
quarterly payments. The Association has  
pledged to the amount of \$300 for the cur-  
rent year, and needs your money. Be ready  
—not to shut the door in any one's face—  
but to contribute according to your means.

\* \* \*

THE following communication, explains  
itself: "Dear Mrs. Beaumont: I am so  
afraid that I have neglected to thank you  
for your favor of the 23d ultimo, enclosing  
\$5.00 additional for the Enrollment Fund.  
You certainly have won the prize (if there  
be any) for the best results from Mite  
Chests." How encouraging this is! Penn-  
sylvania gave the most of any Diocese for  
the object mentioned, and St. Mary's gave  
the most of any Parish in Pennsylvania!  
Just think of it!

**FROM THE BISHOP'S PASTORAL.**

Our thoughts, brethren, have been dwell-  
ing much upon the Christian family. The  
family is the root germ of the Church, and  
the root germ of the State. Both are safe  
while the family is safe. When the family  
is wrecked, neither Church nor State is worth  
preserving. The hearth of the home is the  
sacred altar, at last, of all religion, all law,  
all loyalty, and all order. The ancient relig-  
ions of our forefathers taught us that, at least.  
Our Lord revealed the reason, lifted it up,  
stamped His divine mark upon it. From  
our Lord Jesus Christ we have received it  
with new sanctions and girdled with divine  
defences: the awful sacredness of home, the  
one man and the one woman, who are not  
two but one, whose union is a great mystery,  
like the union of Christ and His Church.

It is with sad foreboding that all Christian  
people must see how the sanctity and per-  
manency of the marriage bond has been out-  
raged and broken by the lawless legislation  
of so many of our States. The Church of  
God can have no regard for such legislation;  
it has no more respect or validity in her con-  
sciousness than the legislation, on the same  
subject, of Turkey, or the "customs" of  
Dahomey. Indeed, she must consider it not  
only an outrage upon the Christian con-  
sciousness, but upon the inherited race-  
consciousness of our people. Therefore she  
has set herself in her own legislation (which  
has been long considered and in the present  
convention extended) to record her solemn  
protest against a tendency which, in our  
judgment, enlightened by the Word of God  
and the guidance of His Holy Spirit, can  
lead only to the ruin of the civil State and  
the destruction of all religion and purity of  
living among men. We are convinced that  
much, if not all, of the looseness with which  
the marriage bond is treated in legislation  
and practice is due to the first falsehood  
which considers the individual as the unit of  
human society, and demands, therefore, that  
the motive of all civil arrangements shall be



the pleasure and contentment of the individual. As a matter of historical fact, as well as of scientific determination, the family is the unit, and the well-being of the individual can be rightly sought only in and through the well-being of the family.

The Holy Scriptures are full of the doctrine of the family and its relations. It is a thing so divine that Almighty God reveals Himself under a family name. He is a Father; in the Godhead itself there is Father and Son; He has a household in heaven and earth, a great family and many children. He consecrates, in His holy Word, every homely human name that is named about the fireside and under the roofs of men, by using those names to reveal His own relations and affections towards men.

To guard the sanctities of home is the highest duty of the State. To reconsecrate those natural sanctities by the blessing of holy prayer and solemn rite, and throw over the home the shield of God's law in its power, is the plain duty of the Church. But the home so shielded must be a Christian home. It must hold living communion with the high-walled home of our Father's house above. We solemnly charge our brethren to look well to this. We fear, above all, the decay of family piety. The hurry of our modern life, the eager demands of an increasing business, the lust of an increasing gain, the competition, the struggle, the thousand distractions, as they are made excuses for neglect of public worship in the Church, so they have been held to justify the overthrow of the family altar, the abandonment of household prayer, even the graceful as well as gracious, blessing of the family bread—"the heritage of old and fair religion."

Dear brethren, it is idle to look for a living Church where families enter on the day without a prayer, sit down to meat unblest by any lifted thought of thanks, and retire to a rest which has no remembrance of God, and asks no care from the Sleepless Eye and the Overshadowing Hand. It is homes of another sort which, in the long

story of our people's life, have trained and sent forth the men who have helped and saved their brethren in their need.

—  
 WILL you permit a suggestion? It is that you subscribe to some church periodical or weekly newspaper. A few have already done this, but by far the greater number of our Church families are content to do without this valuable adjunct to their religious life. Our people are fairly intelligent, on the whole, perhaps, above the average, and yet there are fewer religious papers taken in the Episcopal Church in proportion to the number of her communicants than among any other considerable body of Protestants in this country. Such a condition of things is nothing else than deplorable, and ought speedily to be corrected. It would give the clergy of St. Mary's Parish the greatest pleasure to know that some church paper was taken and read in every home; and while you are about it, buy a Church Almanac, which in itself contains a fund of useful information.

### THE NEW PRAYER BOOK.

Copies of the Standard Book of Common Prayer are now to be had at all the leading book stores and may be purchased for a very small sum. On the first Sunday of 1893 we began the use of the new liturgy at St. Mary's. Henceforward no other order of service will be used than that which is legally appointed.

Members of the congregation should lose no time in procuring new books, or, at any rate, a copy of the changes affecting the offices that are used every Sunday. Slips containing the additional versicles after the Creed at Evening Prayer, with the music, are on sale in this city.

For general convenience the words are given below:

*M.*—O Lord, save the State.

*A.*—And mercifully hear us when we call upon Thee.

*M.*—Endue Thy ministers with righteousness.

*A.*—And make Thy chosen people joyful.

*M.*—O Lord, save Thy people.

*A.*—And bless Thine inheritance.

*M.*—Give peace in our time, O Lord.

*A.*—For it is Thou, Lord only, that makest us dwell in safety.



# OUR PARISH.

Vol. II.  
No. 5.

St. Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1893.  
February.

## CHURCH SERVICES.

SUNDAY: 7.30 and 10.30 A.M., 4 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

Daily, during Lent, at 5 P.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints' Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## CALENDAR—FEBRUARY.

Feb. 2. Feast of the Purification.

Feb. 3. Friday: Fast.

Feb. 5. Sexagesima.

Feb. 10. Friday: Fast.

Feb. 12. Quinquagesima.

Feb. 15. **Ash Wednesday.**

Feb. 16. Second day in Lent: Fast.

Feb. 17. Third day in Lent: Fast.

Feb. 18. Fourth day in Lent: Fast.

Feb. 19. First Sunday in Lent: Festival.

Feb. 20. Fifth day in Lent: Fast.

Feb. 21. Sixth day in Lent: Fast.

Feb. 22. Seventh day; Ember Day: Fast.

Feb. 23. Eighth day in Lent: Fast.

Feb. 24. St. Matthias: Ember Day: Fast.

Feb. 25. Eleventh day: Ember Day: Fast.

Feb. 26. Second Sunday in Lent: Festival.

Feb. 27. Twelfth day in Lent: Fast.

Feb. 28. Thirteenth day in Lent: Fast.

## REMARKS.

The second day of February was known in olden times as *Candlemas*, from the custom of bringing to church the candles promised by the faithful to the Blessed Virgin Mary if she would deliver them from threatened grief or danger.

## A NEW DEPARTURE.

"What! Another?" Yes, another. A departure which has nothing in it to startle the most conservative or to shock the most sensitive, and yet it is one which has been proposed in order to remedy a state of things that might well do both. It does not involve any question of ritual—of high church or low. It does not affect doctrine or belief. Strange, isn't it? But what we hope it will do is to affect *practice*, and to produce great and glorious results. "But," some one asks, "who are the 'we' who hope so much?" The "we" are a committee of three, appointed by the vestry, and consisting of the Accounting Warden, the Assistant Minister and the Choirmaster, to carry into effective operation an apparently simple plan for securing a large offering on the coming Easter. Our plan is to ask every man, woman and child connected with St. Mary's parish to put aside so much money every day or every week in Lent, and bring the whole amount to God on Easter Day. And further, in order to keep the subject constantly before you and to provide a place where your money may be kept intact, we propose to furnish every man, woman and child, as aforesaid, with a suitable receptacle—two, if you want them, but one apiece anyway.

Speaking of receptacles, that is nothing better than a *Mite box* or *chest*, such as has been employed with such success to collect the offerings of the individual scholars in our Sunday schools during recent years. Accordingly you will not be surprised at receiving these mite boxes at your several places of residence, *one for each member of the family*. Our object is to make this a united effort, and, therefore, every one is urged to do his share. No definite pledge is

(Continued on page 3.)



## ORGANIZATIONS.

## Parochial.

Rev. Thos. C. Yarnall, D.D., *Rector*.  
Rev. Jas. P. Hawkes, *Assistant*.

## Vestry.

Isaac W. Hughes, M.D., *Rector's Warden*.  
E. W. Barker, *Accounting Warden*.  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles M. Hill, George F. Martin,  
W. C. Hannis, Chas. E. Lex, Secy.  
Jasper O. Nicolls, Chas. E. Lex, Secy.  
*Sexton*, Robert Magee, 4014 Locust Street.

## Sunday School.

Mr. E. A. Souder, *Superintendent*.  
Mrs. J. H. Richards, *Asst. Superintendent*.  
Mr. Limerick, *Treasurer*.  
Mr. W. Tansley, *Musical Director*.  
Mr. Francis Yarnall, *Organist*.  
Ellerslie W. Beaumont, }  
Charles T. Wilson, } *Librarians*.  
G. Francis Calhoun, }

## Dorcas and Missionary Society.

Mrs. Chas. M. Hill, *President*.  
Miss West, *Vice-President*.  
Mrs. E. W. Colladay, *Secretary and Treasurer*.

## The Altar Society.

Miss M. H. Jones, *President*. Miss Hill, *Treasurer*.  
Miss Daisy White, *Secretary*.

## Mothers' Meeting.

Mrs. W. M. Rhein, }  
Mrs. E. W. Colladay, } *Directresses*.

## St. Agnes' Guild.

Rev. James P. Hawkes, *Chaplain*.  
Miss Dechert, *President*. Miss Rhein, *Treasurer*.  
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## Brotherhood of St. Andrew.

## St. Mary's Chapter.

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Rev. Thomas C. Yarnall, D.D., *President*.  
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Miss Lizzie Manderson, *Treas.* Miss Helen Landell, *Sec.*

## Little Sisters of St. Mary.

Kitty Brobston, *President*.  
Mary G. Smethurst, *Vice-President*.  
Marian E. Keyser, *Secy. and Treas.*

## PARISH REGISTER.

## Baptism.

January 15—EDWARD WINSLOW HAWKES.

## Marriage.

January 25—WM. COOK ROGERS and MARGARET DOUGLAS.

## Burials.

January 9—MATLACK SMITH.  
January 23—CAPT. THEODORE JULIUS.

## PARISH NOTES.

WHO broke the organ?

HAVE you bought a new Prayer Book?

DON'T be frightened when you see the mite boxes coming.

STARTLING announcement:—The treasury of OUR PARISH is in a flourishing condition.

MANY thanks for the ready response made to the appeal from the pulpit a few Sundays ago.

COLD weather is an expensive luxury, especially for churches: St. Mary's averaged a ton of coal a day for over a week!

It was a treat to have with us the famous English lecturer, W. Hudson Shaw, M. A., Oxford, on the second Sunday after Epiphany. He is a very strong preacher.

THE attention of all the ladies of the parish is particularly called to the notice on the last page of the Lenten Quiet Day and also of the annual Conference on Women's Work. It will do you good to go.

ON a recent Sunday afternoon the Rev. Edward M. Jefferys, of St. John's, Detroit, delivered an able sermon in St. Mary's. One after another the boys come back to visit the old parish. We are always glad to see them and learn of their success. We know that none are more faithful or earnest.

THERE was a mistake in the last issue of OUR PARISH—possibly several,—but this particular one has been called to our attention and should be corrected. The long article on the Christian family was not from any one Bishop, but from the whole House of Bishops. The title should have read, "From the Bishops' Pastoral."

FOR the two years last past the young ladies composing St. Agnes' Guild have been sending boxes and barrels to Beaufort, N. C. They have received many letters from an earnest-hearted woman there, all of them showing the same spirit of grateful appreciation. We venture to print one of these at length. It ought to bring happiness to all who contributed anything for those poor people. The Guild will gladly forward anything more that may be sent, money especially, although they are now working for our own City Mission.

THE Sunday School either has been or is about to be organized into a branch of the Junior Auxiliary, of which Mrs. O. W. Whitaker is the Diocesan President. The Junior Auxiliary is an organization which seeks to include in its ranks all the children of our Church in America, teaching them to learn about missions, pray for missions, and give for missions. By this means the scholars of the various Sunday schools are incorporated into one vast missionary army and the work of contributing to missions is systematically carried on throughout the length and breadth of the land.

THE Bishop makes his annual visitation to St. Mary's on the first Sunday after Easter at the afternoon service. Lectures preparatory to the reception of Confirmation, or the Apostolic Rite of Laying on of Hands, will be delivered in the parish building, beginning early in Lent. This year they will be open to all, whether confirmed or not. Come and bring your friends, and send in the names of any who are willing to listen to any talk about the subject of being confirmed.

(Continued from first page.)

asked. The contents—not the boxes—the contents of the boxes—and none but yourselves will know how much they contain—are to be brought to the church and placed on the altar on the coming Easter Day. A special sermon, setting forth the needs of the parish and reasons for contributing, will be preached (D. V.) in St. Mary's Church on the morning of Sexagesima, February 5. Make it a point to be present.

LAST summer two of the regular members of this congregation were spending a short period in Rome, being particularly interested in viewing the great paintings. They heard a great deal about a certain painting of the Crucifixion, called Guido Reni's masterpiece, to be seen over the altar of a little church named San Lorenzo in Lucina. In the guide books and in handbills it was described as the third picture in the world. They felt that this was one of the things they must see. Judge, then, of their surprise when they beheld the painting of which the mosaic reredos in St. Mary's is an exact counterpart. The third great picture in the world! and the painting itself is not more beautiful than the reredos over St. Mary's altar.

## PREPARATION FOR LENT.

## SORROW FOR SIN.

IN primitive times, when Christians submitted themselves obediently to the discipline of the Church, they passed the season of Lent in penitence, prayer and fasting. As the time of commemorating their dear Lord's sufferings on Calvary drew nigh, their souls were filled with sadness; they called to mind how the sins of the world had brought Him from His throne of glory, and nailed his tender limbs to the Cross. Conscious of having too often grievously transgressed against Him, they bowed their heads in sorrow, with holy resolutions of amendment, prayer for absolution of the past, and grace for the future; by a voluntary abstinence from the pleasures of sense they punished their self-indulgence; by humiliation, they



mortified their self-love. They changed the garments of luxury for sackcloth: instead of anointing their hair with oil, they sprinkled ashes on the head—hence the first day of Lent was called “Ash-Wednesday.”

St. Paul, expressing his joy that the Corinthian converts “sorrowed into repentance after a godly manner,” describes the true nature of contrition for sin; how careful it should make us to purify our hearts; what “indignation” it stirs up within the penitent. “yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge” (2 Cor. vii. 9–11).

#### FASTING.

The natural lusts of the flesh, the pride of the human heart, love for the vanities of the world, being the source of so many of our offences, require a constant struggle to beat them down. We learn from the Old Testament how universal was the law of fasting, ordained of God as the proper expression of a soul humbling itself before Him. Throughout the historical books and the prophets, many great examples are recorded of national or private fasts, either to turn aside the divine anger or to seek the divine blessing. The Christian discipline of fasting is a wholesome exercise of self-control, lest the temptations of sense overpower the spiritual affections. Alas! who is worthy to speak of this in a luxurious age, when even the fasts of the Church are no restraint to full tables and assemblies of pleasure? Nevertheless, mortification and abstinence are the law of the divine Bridegroom, who himself declared that his disciples should fast after He was taken away from them. (Matt. ix. 15).—*The American Church.*

#### DAILY READINGS.

THE SEVEN PENITENTIAL PSALMS.

VI., XXXII., XXXVIII., LI., CII.,  
CXXX., CXLIII.

SEVEN PASSAGES OF SCRIPTURE.

Exodus xxxii: 30 to end. Numbers xxi. 1–10; Isaiah i; Jeremiah ii. 5–14; Jonah iii; St. Matthew xxiii. 12 to end; Romans v; Hebrews xii. 1–18.

#### LENT.

BY BISHOP MORRIS.

In following the steps of our Lord's most holy life, we are again led into the wilderness to behold His fasting and contention with the Evil One. It is a season of solemn awe and wonder; a season which appeals strongly to every sympathetic and loving heart. Among the lessons of Lent and the reasons for its observance, this must never be lost sight of. One way, and that a very important way, of following our Lord, is to keep Him constantly before us in the different stages of His wonderful life. If we do this as we ought—not in name only, but in spirit and in truth—it will produce in us a rounded, healthy, Christian manhood. We have rejoiced over His birth; we have seen His Godhead unfolding during the Epiphany season; we are now to be led by gentle steps up to the crowning mystery of His death and passion. To every earnest Christian the thought now is, “Behold, we go up to Jerusalem, and the Son of Man shall be delivered into the hands of the Gentiles.” This is the keynote of Lent. No man can fail to keep this season profitably and well, if he keeps his Lord before him. No man *will* keep it either profitably or well, unless he remembers constantly the darkness and pain of the crucifixion.

We give our readers this one thought as the criterion of Lenten discipline. Remember, your divine Master is suffering, is fasting, is soon to die for you. If you love Him, can you engage in any so-called pleasure or amusement which will jar with the spirit of the season? Will you not pray with Him? He prayed always; but this is His special time of prayer. Will you not fast with Him? There were times when He was hungry and alone; but this is His special hour of abstinence and temptation. O men, who love your Lord, remember Him *as He is now*. From the desert, from the garden of agony, from the cross on Calvary, comes the call, “Could you not watch with Me one hour?”

#### OPPORTUNITIES OF LENT.

The “dear Feast of Lent” has come again, with its call for more frequent services in God's House; withdrawal from the world and its vain pleasures; a closer personal heart-searching and in-looking; it furnishes golden opportunities to the Christian really desirous of doing good to his own soul and to the souls of others. It is a time to gather up the fragments of means and service; to put forth the little efforts, to do the little duties, to bear the little burdens, and to strive against the little sins, doing all to the glory of God. Many good and earnest people forget that life is made up of little things, and because they cannot do some great thing, they turn away from the little opportunities that lie in their daily path and spend their time in wishing for the unattainable. The teachings of Lent help us to be faithful with ourselves, to be sincere and humble in our desires, and to use the “one talent” as conscientiously as the ten. The self-denials of this season are a most fruitful source of help and strength, if properly used. Self-denial implies self-sacrifice—something that costs us an effort to make and the price of which we should give into the treasury of the Lord. The family “mite chest,” the “Auxiliary envelope,” or the “missionary pocket” stand open and ready to testify to our faithfulness in this matter. Let none of us lose sight of the first and most important object of this blessed season: the cultivation of a higher Christian character, a nearer likeness to Him whose followers we profess to be. No alms that we give or deeds that we do will atone for a single sin; Christ alone can do that. Good resolutions and solemn vows avail nothing when made in our own strength. To Him we must go with humble, contrite heart, and ask for grace and strength to “take up the cross daily” and follow Him, to be in all things like unto Him. With this “love of Christ constraining us,” the rest will come, the self-denials, the conscientious gifts, the willing spirit and the wholly consecrated life.—*Exchange.*

#### BEAUFORT, NORTH CAROLINA.

JANUARY 16, 1893.

DEAR MISS D.:

I regret that I have not been able to write you before, yet I can assure you that since I have been out my heart and hands have been full. I have never seen such weather; the river is frozen even where the water is salt. Our people are not prepared for the cold. We have not been able to buy wood at any price, as the weather has been such that they could not bring it. Thus no one can tell you what our people are suffering, though to-day we have had several large boat-loads of wood come. But the fishermen have not been able to do anything now for five weeks; they cannot go into the water; even if they are so foolish as to attempt it, the fish have gone south. Thus I came out of my room before I was really able to do so and have devoted my time in trying to relieve and aid as far as it was in my power. And now let me thank the ladies of your Guild for their kindness. I can assure you of our most sincere and heartfelt gratitude; in fact, if it had not been for your kindness in sending us such a generous supply, we would not have been able to do anything more than give the children some candy and an apple and orange. And the nice warm cloak, sent by express, I gave to a widow who has been a woman of wealth, but who has devoted her heart and life, from her early childhood, to God and is most faithful to-day. I have seen her this winter in church when I felt she was almost frozen and with no wrap of any kind save a thin crepe shawl. After church she stopped to speak to me, and I wish you might have seen her as she said: “Nannie, child, I am too old for jokes; whose cloak was that you sent to me?” I said, “Why, yours.” I wish you could have seen her face as she said, “Nannie, is it for me? Don't fool me!” I told her it was a Christmas present from a friend, who, though she did not know her, sent it by express that it might reach one of God's servants in time to do Him honor on Christmas day. I saw



tears in her eyes as she said, "God bless the sender, she cannot know the comfort she has given me, for I do feel the cold so much more now than when I was young." The other cloak in the barrel I gave to one of our pupils. She is a frail girl, though she never fails to come to church whenever the bell calls us. I had heard her mother, the widow of one of our sea captains, say that she could not go to church any more unless she could get a cloak and then I saw how it hurt her and then she did not come. It was very cold, and as I passed she called me and wanted me to tell her about the sermon, said she went through the service, but oh how she longed to be with us. The night of our tree I sent it with the same message, and I saw a bright and grateful face at the tree that night. Our sewing girls are busy finishing the things you sent unfinished, and I was glad to have it to give them, as it is often a puzzle for me to find them work. While the nice warm flannels and other things you sent have caused heartfelt prayers of thanksgiving to ascend to our Father from hearts that really know few of life's joys. Thomas Noe's\* things, I have not as yet sent him, though I have sent him a list of them. And it was so sweet and kind in you, dear Miss D., to remember him; I do appreciate your gifts and thoughtfulness of him so much, and just now I am doubly glad of any things that would be useful to him, for I have just received a grant for \$200 from the Society for the Increase of the Ministry to aid in his expenses at Sewanee, Tenn., or it will be paid to the University after he enters. Then they will make me a reduction of about fifty dollars, and through the efforts of a friend I have fifty more; so I have now only about sixty dollars to raise on his tuition and board besides this, though I have his traveling expenses and books, so he will have to do with as few new clothes as possible, even though it is so much colder there. The

\*A remarkable young man with a remarkable history, who is preparing himself to enter the Ministry of Christ's Church.

papers will do good service and save many from reading those trashy dime novels. The clothing could not have come in better time, for many of our pupils are absent for want of proper clothing. The toys were just what we wanted and will each one teach the children some useful lesson. We have not heard of a single dissatisfied little one; they were one and all delighted; and since the tree we have gained twenty new people which we can trace to the effects of the tree.

I would like another game of the multiplication table. Can you tell me what it would cost? Many thanks, too, for the cards, they came in so nicely; in fact, they ever do, as I paste paper on the printed side of a card and use it for a reward card. We are trying to prepare for a bazar this summer again and there were quite a number of things that will aid us.

Now, ladies, it is ever our object to teach the people reverence and gratitude, and next year, if we should live and you will accept, we want to send you a barrel or two; the contents will not cost us anything save our time and labor, and these we do not consider. We want to send you some mistletoe, youpan and holly for your church, if you will have it. I only wish, if you will accept it, that I had thought of it before. I do not know that I would do so now had not a friend written to know if I would send her some for old Christmas; and if you would like to have some next Christmas we would be most delighted to furnish it, or to do any thing to show you our gratitude and appreciation. If you have any old music that you know to be pretty, we would not mind paying for it, as we would not have to buy then a lot we would not want. Can any of you ladies advise me about a course of study for our school? I want the catechism, yet something which, by having three or four grades, will teach them church doctrine, etc., even if we have poor instructors. Again thanking you and Miss L., and the ladies of your Guild, I am

Faithfully yours,

NANNIE P. GEFFROY.

### THE NEW BOOK: COMMENTS.

The Standard Book of Common Prayer, put forth by the General Convention of 1892, differs in several particulars from the one formerly in use; and it is the purpose of the present article to call attention to a few, at least, of these points of difference in order that parishoners who have not followed closely the church's legislation on this subject may the more readily and intelligently adapt themselves to the new order of things.

The first change that we note is one affecting the Table of Contents. (Query: How many of our Church people ever read the "Table of Contents," or in fact, any of the introductory matter which precedes the "Order for Daily Morning Prayer?" Very few, we are afraid.) Certain additions, not at first sight very important, have been made in this table: namely, the titles of the several forms, etc., which have long been bound up with the Prayer Book, although not legally a part of it:—Such are—The Ordinal, Form of Consecration of a Church or Chapel, the Office of Institution of Ministers, and the Thirty-nine Articles. It seems curious, but it is a fact, that the "Office of the Institution of Ministers into Parishes or Churches" is the only form of service used in this Church where the word *altar* is ever employed; and inasmuch as this office was not recognized as a part of the Book of Common Prayer, the representatives of a certain school always insisted that there was no liturgical authority for its use. Now it is no longer possible for any one to say that the word "altar" does not occur in the Prayer Book. There it is four or five times in the rubrics of the Institution Office.

Next we notice the introduction of entirely new matter just before we come to the directions for reading the Psalter. Its title is "Concerning the Service of the Church." It directs that neither Morning Prayer, the Litany, nor the Holy Communion shall be habitually disused; that the Litany may be used in the evening; that a special service,

taken out of "this Book" may be used in any church where morning and evening prayer are said besides, but only if the Bishop approves. There is no authority here for mutilating either of the daily offices, as for example, by leaving out one of the lessons, and introducing hymns or carols in place of the regular chants; if you have but one public service in the afternoon or evening, the Church requires it to be a full service.

In "The Order How the Psalter is Appointed to be Read," two things attract our attention: first,—the marvelous increase in the number of the days on which the proper psalms are expected to be used; six in the old book, sixteen in the new. And second,—the new "Table of Selections of Psalms"; of these selections there are now twenty instead of ten, as formerly. And if we turn over to the beginning of the Psalter in the back of the book, we shall find these tables of Proper Psalms and Selections printed in full once more, but the Selections themselves are not printed. A great saving of space is thus effected, but for many the old way was better.

Some changes occur under "The Order How the Rest of the Holy Scripture is Appointed to be Read;" the chief of which are as follows: "If in any church upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer." "At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that day of the month, in place of the Second Lesson for the Sunday." There follow "Proper Lessons" for Sundays, for Holy-days, for the Forty Days of Lent, for the Ember and Rogation Days. Evidently loyal Churchmen are not to use the lessons for the days of the month during the season of Lent, other and special ones being appointed.

The tables and rules for the movable and immovable feasts are practically the same as before, except that an old feast has been restored to its place on the sixth of August, i. e., "The Transfiguration of our Lord Jesus



Christ." But will every one please look at the Table of Fast days and make sure that it is not the whim of an individual clergyman that put all those fast days in the monthly calendar on the first page of OUR PARISH. This sin has already been laid at the writer's door. Look along a little further—a page or two—and behold the dates of all the Easter Days from A. D. 1786 to A. D. 2014. Count back forty week-days and you will strike Ash Wednesday every time. Well, well, what a number of things there are to be noticed in the Introduction, after all! Shall we go on? (The writer imagines he hears several people over there in the corner shouting "Go on," so he continues).

At the beginning of the "Order for Daily Morning Prayer," two new rubrics have been added. It is of course possible that a few do not understand what a rubric is. Let those who do know control their impatience while we explain:—A rubric is a command or direction for the more orderly conduct of public and private services; you will find them here and there, scattered all through the Prayer Book, printed in italics and preceded by a ¶; in olden times they were printed in red ink, and from this circumstance they derive their peculiar name (*Rubrica*, red). One of these new rubrics at the beginning of Morning Prayer, provides that on any day not a Sunday, the minister "may omit the Exhortation following, saying instead thereof, 'Let us humbly confess our sins unto Almighty God,' and may end the Morning Prayer with the Collect for Grace, and 2 Cor. xiii. 14." The other allows the minister to pass at once from the sentences to the Lord's Prayer whenever the Holy Communion is immediately to follow, first pronouncing "The Lord be with you." *Ans.*—"And with thy spirit." *Minister.*—"Let us pray." Just here a fine point may be raised; Would it not be in keeping with the spirit of the law, on days when there is to be a late celebration, to omit the Exhortation and still use the General Confession? Inasmuch as we may omit all, should we not be justified

in omitting one portion, although retaining another? Otherwise many would leave the presence of God without that public confession of their sins which forms so prominent a part of every right approach to Him, as by far the greater part of the congregation usually retire after the prayer which follows the sermon.

All of the old introductory sentences have been preserved and thirteen more have been added, making twenty-four in all. Most of the new sentences are of a bright or festival character. Some are set apart for special days, but this will not prevent them from being used on different occasions. Further along in the office we note the absence of the *Gloria in Excelsis*, which has been transferred to the Order for Evening Prayer. The *Venite, Te Deum*, and other canticles are all pointed with the musical colon, which occurs in the middle of each verse; and if we turn over to the Psalter, we shall find that all the Psalms are pointed that way, too. Who can say now that our Church never intended her Psalter to be sung? Still further on we notice that the several remaining verses have been added to the Benedictus.

[To be continued.]

### WOMEN'S MEETINGS.

A Quiet Day for women will be held on Thursday, February 23, at the Church of the Holy Apostles, S. E. corner Twenty-first and Christian streets, to be conducted by the Rev. James S. Stone, D. D., pastor of Grace Church. Services from 10 a. m. to 12.30 p. m., and from 2.30 to 4.30 p. m.

Conference of Churchwomen will be held on St. Matthias' Day, Friday, February 24, in the Parish Building of St. James' Church. Entrance on Sansom street, above Twenty-second. Morning session from 10 a. m. to 12.30 p. m. Topics: 1, "Dangers as well as helps that arise from the multiplication of parochial organizations." 2, "Why is there such a dearth of Sunday School teachers? And how may their ranks be recruited?"

Afternoon session from 2.30 to 4.30. Topics: 3, "The relative importance of work among the Heathen in foreign lands and in our own." 4, "College Settlements."



# OUR PARISH.

Vol. II.  
No. 6.

St. Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1893.  
March.

## CHURCH SERVICES.

SUNDAY: 7.30 and 10.30 A.M., 4 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

Daily, during Lent, at 5 P.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints' Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## CALENDAR—MARCH.

- Mar. 1. Thirteenth day in Lent: Fast.
- Mar. 5. Third Sunday in Lent: Festival.
- Mar. 12. Fourth Sunday in Lent: Festival.  
Mid-Lent or Refreshment Sunday
- Mar. 19. Fifth Sunday in Lent: Festival.  
Passion Sunday: Passion Week begins.
- Mar. 25. Annunciation of B. V. Mary.
- Mar. 26. Sixth Sunday in Lent: Festival.  
Palm Sunday: Holy Week begins.
- Mar. 27. Monday before Easter: Fast.
- Mar. 28. Tuesday before Easter: Fast.
- Mar. 29. Wednesday before Easter: Fast.
- Mar. 30. Maundy Thursday: Fast.
- Mar. 31. GOOD FRIDAY: Special Fast.

## REMARKS.

Every week day in Lent is a fast day.

Services during Holy Week as follows:

Monday, Tuesday, and Wednesday, 11 a. m., 5 p. m.

Maundy Thursday, 7.30 & 11 a. m.; 5 p. m.

Good Friday, 9 a. m., Children's Service; 10.30, Morning Prayer and Sermon; 12-3, Three Hour's Meditation; 5 p. m., Evening Prayer, with an address.

## CHURCH FUNDS—A PROBLEM.

BY A LAYMAN.

One hears repeatedly, and observation proves its truth, that it is easier to raise money for anything than for church purposes. Public libraries, Masonic temples, Grand Army needs, are all worked for with an enthusiasm which we regret to say, is, with the mass of people lacking when the object is the Church. Sometimes one hears the weary words "that church is *always* wanting something;" the heedless speaker does not stop to think that the church buildings are as material as those we live in, and paint and carpets, and even walls themselves, are as sure to need renovating when they are church property as those of our own houses, and also that the greater number of churches, in small parishes at least, are susceptible of improvements which will tend to the more seemly appearance of the House of God, or the better rendering of the service, or the comfort of the congregation.

The great fault, we believe, is the lack of the feeling of responsibility; the few feel it greatly, the many not at all. They think the vestry or the ladies' committee will take care of things, realizing in far too slight a degree that though the executive part must be in the hands of a few, the funds that are required should come from the many. Too often among the vestry themselves some shift the responsibility upon the one or two richer men, and say, "Mr. So and So is rich, let him pay for that." While there is only praise due those generous ones, who, whether as individuals, or as "the board," "make up deficiencies," and to the noble men and women who never resist an appeal, the fact remains that with the large body of worshippers there is no responsibility felt. A special appeal

(Continued on page 3.)



## ORGANIZATIONS.

## Parochial.

Rev. Thos. C. Yarnall, D.D., *Rector*.  
Rev. Jas. P. Hawkes, *Assistant*.

## Vestry.

Isaac W. Hughes, M.D., *Rector's Warden*.  
E. W. Barker, *Accounting Warden*.  
Samuel T. Jones, Hugh Whiteley,  
Hon. M. Arnold, Edmund A. Souder,  
Charles M. Hill, George F. Martin,  
W. C. Hannis, Chas. E. Lex, *Secy.*  
Jasper O. Nicolls,  
*Sexton*, Robert Magee, 4014 Locust Street.

## Sunday School.

Mr. E. A. Souder, *Superintendent*.  
Mrs. J. H. Richards, *Asst. Superintendent*.  
Mr. Limerick, *Treasurer*.  
Mr. W. Tansley, *Musical Director*.  
Mr. Francis Yarnall, *Organist*.  
Ellershe W. Beaumont, }  
Charles T. Wilson, } *Librarians*.  
G. Francis Calhoun, }

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Kitty Brobston, *President*.  
Mary G. Smethurst, *Vice-President*.  
Marian E. Keyser, *Secy. and Treas.*

## PARISH REGISTER.

## Baptisms.

February 12—EDITH LOUISE MITCHELL.  
EDWARD MARTIN HAEDRICH, JR.  
HERBERT WILLIAM MARKS HAEDRICH.

## Burial.

February 6—CORNELIA A. HART.

## PARISH NOTES.

THE organ is much improved.

PLEASE don't let your Mite Boxes get dusty. Take them out of the closet.

THE Rector is still looking for that odd volume of Robertson's sermons.

THE Lenten volunteer choir, reinforced by Mr. Tansley, is furnishing excellent music.

No addresses on Mondays or Saturdays. "Lessons from the Commandments" on Tuesdays. "Teaching of the Creed" on Thursdays.

ON Sunday, February 19, the first in Lent, the assistant minister exchanged pulpits with the Rev. James F. Powers, of Trinity Church, Pottsville, Pa.

THE "startling announcement" in our last issue referred exclusively to the finances of the parish paper. There are still a good many who have never contributed one cent to its support. Small sums welcome.

LECTURES or addresses preparatory to Confirmation, are given on Sundays at 3 p.m. to children, and on Tuesdays at 8 p.m. to older persons, in the parish building. It is hoped that many will improve the opportunity to become confirmed and communicant members of Christ's Church.

THREE years ago, when St. Mary's was consecrated, there was a floating indebtedness of nearly eighteen hundred dollars, secured by loans and not constituting a lien against the building itself. This floating debt has steadily increased until now it amounts to over three thousand dollars. The necessity for a united effort on the part of all the members of this congregation becomes very apparent, if the sum mentioned, or anything approaching it, is to be realized the coming Easter. Let each one give something.

from the chancel or with a subscription paper, may meet with a generous response, and there are occasions when such appeals should be made and generously met, but it is the responsibility for the regular income that we find lacking; who is responsible for the salaries of rector, organist and sexton for keeping the church buildings in repair, for light and heat, and the many needs not thought of? To pay for a pew or a sitting is, alas, in too many minds, the sum total of their obligation; for that they receive an equivalent, they have established a right to a regular place, and have a feeling of proprietorship in it, but to pay is not to give either for the needs of God's House or for His poor; that is not "the sacrifice" with which God is well pleased."

The Bible lays as much stress upon giving as upon praying. The two should be considered equal duties and equal privileges, and there should never be a service where there is no opportunity to give, nor should one ever seek the privilege of prayer in His Holy Temple without making some offering to the Lord. "Thy prayer is heard, and thine alms are had in remembrance in the sight of God," was the message of the angel to Cornelius the Centurion.

But it is especially on the communicants that the responsibility rests. They are partakers of the highest privileges the Church offers to man, and they, beyond others, should feel responsible for everything pertaining thereto. That this feeling is lacking in many the communion alms show. In a parish of two hundred and fifty regular communicants, the offerings rarely amount to more than twenty-five dollars.

Consider how many who are not communicants gave; how few as the coins prove, gave a dollar, a half, or a quarter, and one is forced to realize that a large number of those who through the priest "offer and present unto Thee our alms and oblations" have no right in that part of the Prayer for the Church militant. It is a sad fact that for months together persons regular in their attendance on "These Holy Mysteries" make no offering, large or small, "of their substance" for the support of the Church or the relief of the poor. It is the duty of each communicant, not that the member of the family who sits at the end of the pew should consider that one coin will answer for all, but it is the duty

and the privilege of each to give, and to feel responsible to give individually.

"There is that withholdeth more than is meet,"—of what is "meet" each must judge for himself; however much we may know of others' affairs, what each should give is a matter between him and the Giver of all, only. But do we always judge for ourselves how much "is meet?" Do we not more frequently give as little as we think will answer, rather than as much as we possibly can? Do we not give far less thought to this disbursement of the means, be they much or little, that God has given us, than to any other use of them? Do we not think we must give our children "every advantage," which frequently means every indulgence, thereby not only making them less able to meet the "hard places" which sooner or later come into all lives, but also prevent the growth of their responsibility in these matters? Do we not say we must "be just before we are generous," and after we have paid our bills give as little as our pride will allow of what is left? No one who owes money he cannot pay has a right to give to anyone, he is giving away other people's money, but save in unusual cases of sickness or distress our duty is to consider first the part we will give to the Lord's work, and then incur only such bills as we can pay.

The responsibility rests, not with the rector and vestry alone, but with the whole body of worshippers. Many an one who is content simply to pay his pew rent, and give little or nothing, in time of sickness or distress turns at once for help and comfort to the Church from which he expects to receive so much, and to which he has yielded so little.

Let us think seriously of the responsibility which we meet so imperfectly. What would be our shame and condition if the Lord Himself came to receive that meagre offering which we were content to make! How overwhelming would be our confusion were we forced to rise before His Visible Presence and present our alms! Would He not say to many of us, "Why hast thou kept back part of the price?"

Have we no larger return to make for all the blessings of the past week; for our measure of health and happiness, of success and encouragement, and all the gifts which He has so graciously bestowed? Should we not feel that the most we can give is but a small share of what our hearts would offer? and so giving, with glad voices join in the strain "All things come of Thee, O Lord, and of Thine Own have we given Thee."



## THE NEW BOOK: COMMENTS.

(Continued from the February issue.)

The word "again" has been restored to its original place in the fifth article of the Apostles' Creed; and, by the way, there is the musical colon again, right in the Creed, dividing it into twelve portions.

After the *Prayer for the President*, permission is given to omit the remaining prayers when the Holy Communion is immediately to follow, as well as when the Litany is read.

A parenthetical clause, both in the *Prayer for All Conditions of Men* and in the *General Thanksgiving* affords opportunity for mentioning those who desire special prayers or thanks to be offered. These sum up the principal changes as far as the end of the Order for Morning Prayer. The service is enriched somewhat, we believe, and it has certainly been made much more flexible.

We pass at once to the Order for the Administration of the Holy Communion, and shall touch briefly on the several changes there. The Lord's Prayer ends with "Deliver us from evil. Amen." Historically, its use is restricted to the priest, who alone repeats the Amen, as indicated by the printing. Next we notice that the Ten Commandments may be omitted at any service, provided they are said once a week—once on each Sunday. But when they are omitted, our Saviour's summary of the Law must invariably be used, and these sentences following it—

"Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us."

The rubric relating to the use of the Apostles' and Nicene creeds after the Gospel has been radically changed. We all know how it stood in the old book; everyone has one and can look for himself. The new rubric, however, reads thus: "*They shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted if it hath been said immediately before in Morning Prayer, etc.*" The old Prayer-book gave the preference to the Apostles', but this to the Nicene Creed. The old rubric practically prohibits the recital of the Creed, if any form of it has been used before in the daily service; the new one indicates a preference for its use, the omission of it being optional or permissive merely. This may serve to explain to some the custom at present prevailing in this parish of saying or singing the Nicene Creed at every mid-day celebration of the Holy Communion.

[To be Continued.]

## The Seven Capital or Deadly Sins

As they are commonly called, with texts suitable for each.

1. Pride. St. Luke xviii. 14; Ps. xxxvi 11, 12.
2. Covetousness. Ps. lxii. 10; Acts xx. 35.
3. Luxury. St. Luke xvi.
4. Envy. Gal. v. 26; 1 St. Peter ii. 1, 2.
5. Gluttony. Rom. xiv. 17; St. Matt. iv. 4.
6. Anger. St. Matt. xi. 29.
7. Sloth. Jer. xlviii. 10; Eccl. ix. 10.

## THE CONTRARY VIRTUES.

- |                                       |                |
|---------------------------------------|----------------|
| 1. Humility.                          | 4. Gentleness. |
| 2. Liberality.                        | 5. Temperance. |
| 3. Chastity.                          | 6. Patience.   |
| 7. Devout and earnest serving of God. |                |

## The Seven Gifts of the Holy Ghost.

- |                   |                      |
|-------------------|----------------------|
| 1. Wisdom.        | 4. Ghostly Strength. |
| 2. Understanding. | 5. Knowledge.        |
| 3. Counsel.       | 6. True Godliness.   |
| 7. Holy Fear.     |                      |

Wisdom directs us to consider our last end, which is God, and to order our lives to the attainment of it.

Understanding raises our minds to a more perfect knowledge of the mysteries of the truth.

Counsel leads us to make a right choice in things belonging to salvation, and to shun the deceits of the enemy.

Ghostly strength helps us to the firm and constant performance of our Christian duties.

Knowledge teaches us the will of God.

True godliness excites us to be devout and faithful to Him.

Holy fear excites in us a reverential awe for our heavenly Father, and a dread of offending Him.

## THE FRUITS OF THE SPIRIT.

Love, joy, peace, long-suffering, gentleness, goodness, truth, meekness, patience, modesty, temperance, chastity.

"Work, as though you'd live forever;  
Live as though you'd die to-day."



EASTER OFFERING: Take the money out of your Mite Boxes and place the amount in stout envelopes, writing the sum outside.

# OUR PARISH.

Vol. II.  
No. 7.

St. Mary's, Hamilton Village,  
WEST PHILADELPHIA.

1893.  
April.

## CHURCH SERVICES.

SUNDAY: 7.30 and 10.30 A.M., 4 P.M.

WEDNESDAY AND FRIDAY: 9 A.M.

SAINTS' DAYS: 11 A.M., only.

The *Holy Communion* is celebrated every Sunday at the early service; on the first and third Sundays of each month at the second service; and on all Saints' Days.

*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## CALENDAR—APRIL.

- April 1. Easter Even: Fast.
- April 2. Easter Day: Great Festival.
- April 3. Monday in Easter Week.
- April 4. Tuesday in Easter Week.
- April 7. Friday: Fast.
- April 9. First Sunday after Easter.
- April 14. Friday: Fast.
- April 16. Second Sunday after Easter.
- April 21. Friday: Fast.
- April 23. Third Sunday after Easter.
- April 25. St. Mark, Evangelist.
- April 28. Friday: Fast.
- April 30. Fourth Sunday after Easter.

## REMARKS.

Easter Even, or the day before Easter, marks the time when our Lord's body was resting in the tomb and his soul was in the place of departed spirits. From very early days it has been set apart as a most fitting time for Holy Baptism, particularly the baptism of adults.

Monday and Tuesday in Easter Week are set apart by the Church for special observance. Together with Easter Day they form a triad, or union of three, bound together with golden bands. Their neglect at the present day is both un-catholic and un-Christian.

## EASTER DAY.

ST. LUKE'S CHURCHMAN, SCRANTON, PA.

Of all the joyous days in all the year none should be so full of all spiritual joy to the Christian as this.

Our Lord is dead—is crucified—is the last sad cry of Good Friday. The dark tomb receives its guest and the quiet solemn hours of Easter Even proclaim the loss of Master, Friend and Brother. Then on Easter morn our hearts are bathed in radiant hope by the words of the angelic messenger, "He is not here. He is risen." Death vanquished! The grave rent open! The Crucified risen! And as we turn in joyful amaze behold, He is at our side—Ah! who may describe that meeting! "Mary." "Rabboni—Master!"

He must have a hard heart indeed who would not rejoice to-day. To us mortals this victory which we celebrate means release from the curse of the Law—a new and living way opened into spiritual life—and the resurrection of the body. It means life and more of it, throughout all eternity, to those who accept the sacrifice of Calvary and acknowledge the power of the Divine Man. Surely upon this day, no communicant can refuse to renew his covenant in the consecrated Elements, thus participating in the means especially provided by our Lord and Saviour for feeding and preparing us for the spiritual existence so hardly earned by His sufferings and death.

Let us each and every one examine ourselves in these last days of Lent and so prepare to sit down at our Lord's table, clad in the wedding garment of His mediatorial work that we may arise as giants strengthened with new wine prepared to "battle to the death" with all forms of selfishness and sin.



## ORGANIZATIONS.

## Parochial.

Rev. Thos. C. Yarnall, D.D., *Rector*.  
Rev. Jas. P. Hawkes, *Assistant*.

## Vestry.

Isaac W. Hughes, M.D., *Rector's Warden*.  
E. W. Barker, *Accounting Warden*.  
Samuel T. Jones, Edmund A. Souder,  
Charles M. Hill, George F. Martin,  
W. C. Hannis, Henry C. Brown,  
Jasper O. Nicolls, Chas. E. Lex, Secy.  
Hugh Whiteley,  
*Sexton*, Robert Magee, 4014 Locust Street.

## Sunday School.

Mr. E. A. Souder, *Superintendent*.  
Mrs. J. H. Richards, *Asst. Superintendent*.  
Mr. Limerick, *Treasurer*.  
Mr. W. Tansley, *Musical Director*.  
Mr. Francis Yarnall, *Organist*.  
Ellerslie W. Beaumont, }  
Charles T. Wilson, } *Librarians*.  
G. Francis Calhoun, }

## Dorcas and Missionary Society.

Mrs. Chas. M. Hill, *President*.  
Miss West, *Vice-President*.  
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Miss Nellie M. Hill, *Secretary*.

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## St. Mary's Chapter.

Rev. Jas. P. Hawkes, *President*.  
Mr. E. A. Souder, *Vice-President*.  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

## The Guild of the Holy Child Jesus.

Miss Clara Manderson, *Superintendent*.  
Miss Katharine M. Robeson, *Asst. Superintendent*.  
Rev. J. P. Hawkes, *Chaplain*. Miss Rhein, *Organist*.  
Miss M. L. Souder, *Secretary and Treasurer*.

## Women's Missionary Association.

Rev. Thomas C. Yarnall, D.D., *President*.  
Rev. Jas. P. Hawkes, *1st Vice-President*.  
Miss J. W. Horner, *2d V.P.* Miss Sarah West, *3d V.P.*  
Miss Lizzie Manderson, *Treas.* Miss Helen Landell, *Sec.*

## Little Sisters of St. Mary.

Kitty Brobston, *President*.  
Mary G. Smethurst, *Vice-President*.  
Marian E. Keyser, *Secy. and Treas.*

## PARISH REGISTER.

## Baptisms.

March 5—ROBERT JAMES MCCREADY.

March 12—MRS. GEORGINE CROCK.

ALMEDA MABEL CROCK.

March 22—WILLIAM THOMAS COLLINS.

MARGARET WILSON GRAY.

## Burial.

March 13—MARY M. HUTCHINSON.

## PARISH NOTES.

Do not forget the Easter Offering.

THE Confirmation Class is a little larger this year than it was last time.

THE Bishop's visitation will be made on the *first* Sunday after Easter, not on the second as heretofore.

THE article on *Baptism and Confirmation* in an adjoining column is not an original composition, but adapted from other sources. Please read it.

THE editor is sorry to learn that several families have failed to receive copies of this paper lately. They should have received it, as it was sent to every one belonging to the parish.

WE do not wish to have the Mite Boxes returned. Break them open on Easter Day and count the money; then get a stout envelope and put the amount inside, either in large silver or in paper money, and mark on the outside how much they contain. This will facilitate greatly the work of counting the offerings.

ON the second Sunday in March, the assistant minister administered Holy Communion in the Church of the Holy Comforter, Forty-eighth and Haverford Streets. On Palm Sunday morning he took charge of the services at St. Andrew's, West Philadelphia, owing to the illness of the Rector. Mr Hawkes was consequently neither sick, nor "candidating."

It is rumored that we are to have a parish tea after Easter. If we do, we shall want every one to come.

THE second Sunday of each month is set apart by the Sunday School, as a Missionary Sunday. See article on "The Junior Auxiliary," in this month's issue.

THE Guild of the Holy Child Jesus will not hold its Easter Festival in the Sunday School room this year, but in the West Philadelphia Institute, Fortieth and Ludlow Streets, on the Saturday after Easter.

WITH the aid of the Women's Missionary Association, the Dorcas Society has prepared and sent off a nice box to a clergyman and his ward in Clearfield County. In addition to clothing, table and bed linen, etc., there were quite a number of Prayer Books for the Mission.

## BAPTISM AND CONFIRMATION.

Baptism is a Sacrament. A Sacrament consists of two parts; the outward and visible sign, or form; and the inward and spiritual grace, or help. The outward part of Baptism is water, in which a person is baptized in the name of the Father, the Son, and the Holy Ghost. The inward part is a death unto sin and a new birth unto righteousness, for by it we are born into God's family, the Church.

Every one must be baptized. The baptism must be administered in the name of the Father, the Son, and the Holy Ghost. No other Baptism is valid. The mode of Baptism is for each one to determine. The Church practices both immersion and affusion, or pouring. The mere method is the minor part; the fact of Baptism by water is the essential thing. Christ said nothing about the mode; He instructed the disciples merely to baptize in the name of the Trinity. Baptism, whether performed in infancy or in mature years, makes one a member of the Church. A person can be baptized but once, as the Scripture says, "There is one Baptism."

Confirmation, or Laying on of Hands, is the complement of Baptism. A person is

made a member of the Church by Baptism. He is admitted to the Holy Communion by Confirmation. In the Acts of the Apostles we read that those who were baptized by Philip in Samaria, were afterwards confirmed by St. Peter and St. John. St. Paul also confirmed certain disciples at Ephesus. Acts xix. 6.

Confirmation, though not one of the two Sacraments generally necessary for salvation, is still sacramental in its character, in that it is an outward and visible sign of an inward and spiritual grace. By the laying on of the Apostles' hands, the Holy Ghost was imparted.

In Hebrews vi. 2, Confirmation is enumerated as one of the principles of the doctrine of Christ. These are as follows:

Repentance and Faith,

Baptism and Laying on of Hands,

Resurrection and the General Judgment.

The time for the visitation of the Bishop is rapidly approaching. After April 9, the first Sunday after Easter, another opportunity for fulfilling the duty to God and man in the apostolic rite of Confirmation will have passed. One more sin—that of procrastination—will be added to the list against those who so persistently put off the important step.

What can possibly be more important than to prepare for the future spiritual life? But leaving all personal gain aside, we beseech you, brethren, by the mercies of God—by the love of our Master and only Saviour—that you put off no longer the decisive step and the important moment. May the love of God, in giving His only Son to die for us, constrain you to action now.

## THE JUNIOR AUXILIARY.

In the February issue of "OUR PARISH," there was a notice concerning the incorporation of our Sunday School into a branch of the Junior Auxiliary, together with a brief outline of the aims and purposes of this rapidly growing organization. The writer little thought, at the time when the notice was written, that the doings of St. Mary's



Sunday School at the very outset would be such as to attract the attention of the Church at large; but so it has proved. Mrs. Whitaker, the Bishop's wife and Diocesan President of the Auxiliary, was present on our first Missionary Sunday, and was so favorably impressed with what she saw and heard that she wrote some account of it to Miss Emery, the General Secretary in New York. In reply she received a request for fuller particulars, copies of the papers read and, in fine, a complete synopsis of the proceedings. Miss Emery's object was to publish a pamphlet containing an account of what was here done, for the guidance and instruction of other schools throughout the country. This plan has really been carried out; and it is so seldom that St. Mary's is brought prominently into notice that the writer thinks every one of the parishioners and of the parishioners' friends ought to know about it; accordingly we have reprinted from Miss Emery's pamphlet a part of the description which is there given of

#### A MISSIONARY AFTERNOON.

"St. Mary's Sunday-school, West Philadelphia, was organized as a Branch of the Junior Auxiliary, the week after the meeting of the Sunday-school Teachers' Institute, in January, 1893.

The classes took the names of Missionary Bishops and heroes, and once a month they are to have a "Missionary Afternoon," the various classes taking turns in giving the missionary information.

At the first of these Junior Auxiliary meetings, a class of large boys, who had taken the name of Bishop Talbot, had the honor of making the afternoon most interesting to the whole school.

As soon as the opening service was over, and a missionary hymn had been sung, two boys came forward to the blackboard, which had been raised above the superintendent's platform, and began to draw a map of Wyoming and Idaho. While this was being done, a third boy came forward and read a paper which he had written on the history of Wyoming and Idaho, their resources and prospects, and matters of general interest. It was not a long paper but it gave a very vivid picture of Wyoming and Idaho.

Then a fourth boy came forward and gave the missionary history of the jurisdiction, going back to the time of Bishop Kemper. He, too, had written a short paper, but it showed he had studied the subject well, and it was presented fully.

Then there was another missionary hymn, and after that, the Assistant Minister, Mr. Hawkes, read two very interesting letters from Bishop Talbot. One of the letters told of two young men who are doing missionary work in the jurisdiction and who are going to study for the Ministry, and this led Mr. Hawkes to say a few words to the boys about their following such an example.

By this time the maps were finished, and another boy from the class came up and put in the missionary stations with colored chalk, and still another told the name of the station, and gave the boundary of the States.

The children's offering followed, which was to be devoted to Bishop Talbot's work. Then the superintendent said a few words about the Lenten Offering for the Board of Missions, and the mite chests were distributed.

Some photographs were shown illustrating scenes in Wyoming and Idaho. A missionary hymn was sung, and the hour was ended.

The children seemed much interested, and the teachers said that they had been learners too. The older boys were especially interested, and had been busy all the week searching for information.

One evening in the following week the school had a 'Junior Auxiliary Birthday Party.' The boys gave the entertainment, inviting the girls. Lemonade and cake were served; there was a talk about the Junior Auxiliary, among teachers and scholars, some singing, and an exhibition of fine stereopticon views of the Western Mission fields, to celebrate the birthday of the Junior Auxiliary of St. Mary's Parish."

Appended to this paper are three of the four papers read, covering about three pages and a half of the pamphlet. The class in question is taught by Miss Phoebe Natt, and the boys whose papers were published are Harry Day, Oswald Calvert and Charles Watkin. The "Birthday Party" was held on the evening of Shrove Tuesday, and is generally referred to as "The Missionary Tea." The scholars invited their friends and relatives, and quite a number of grown people were present.

In the following month (March) a class composed of the larger girls, and taught by Miss Josephine F. White, gave a full account of our mission in China, following the course pursued the month before. The work done was at least as good as on the previous occasion. How it should stir and strengthen us who are older to see the missionary spirit developing itself so early amongst the younger members of the flock.



# OUR PARISH.

Vol. II.  
No. 8.

St. Mary's, Hamilton Village,  
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1893.  
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*Holy Baptism* may be administered at any service, but is usually administered in the afternoon, preferably on the second and fourth Sundays in the month.

## CALENDAR—MAY.

- May 1. SS. Philip and James.
- May 5. Friday: Fast.
- May 7. Fifth Sunday after Easter.
- May 8. Rogation Day: Fast.
- May 9. Rogation Day: Fast.
- May 10. Rogation Day: Fast.
- May 11. Ascension Day: Great Festival.
- May 12. Friday: Fast.
- May 14. Sunday after Ascension.
- May 19. Friday: Fast.
- May 21. Whitsun Day: Great Festival.
- May 22. Whitsun Monday.
- May 23. Whitsun Tuesday.
- May 24. Ember Day: Fast.
- May 26. Ember Day: Friday: Fast.
- May 27. Ember Day: Fast.
- May 28. Trinity Sunday: Great Festival.

## REMARKS.

This year the month of May is full of special days set apart by the Church for our observance. The Rogation and Ember Days alike teach the lesson of man's entire dependence upon God. Ascension Day reminds us of the eternal union existing between God and man in the person of our Lord Jesus Christ. Whitsun-tide commemorates the descent of the Holy Ghost to take up his abode in the visible Church.

## TRINITY-TIDE.

Trinity Sunday sums up and fills or rounds out the doctrinal teaching of the Christian year. Beginning with Advent, the great facts of God's revelation are successively presented to us, pretty much in the order in which the several articles of the Creed are arranged. Then, when Trinity Sunday has been reached, it remains merely to show the essential unity of the three persons by whose divine agency the work of human redemption is seen to have been accomplished. This done, no further doctrine is of sufficient importance to occupy our attention; no other, in addition to those contained in the Apostles' Creed, is to be dwelt upon. Neither is it thought wise to single out any particular dogma, and to consider it out of the connection in which it naturally stands to all the rest—out of the position which it holds in the foregoing part of the Church's year.

But it is readily perceived that a long period of time intervenes between Trinity Sunday and the First Sunday in Advent. What use does the Church intend to make of this? To this question it may be answered, the Church intends to show us during the Trinity-tide how to apply the doctrines already learned to the practical solution of the problems of every-day life. Accordingly we have numerous parables and sayings of our Lord bearing upon the conduct of man in his dealings with his fellows, these utterances gaining added weight and value from our consciousness of the speaker's authority, which has gathered force from what we have learned anew of them in the foregoing portion of the year.

While it is by no means the intention of the Church to separate doctrinal teachings and practice, it is still possible to divide the year into two main portions, the first of which we may call the Doctrinal, from Advent to Trinity, and the second, the Practical portion, from Trinity round to Advent again. In the Trinity-tide we are to test once more, not the value of the doctrines of Christianity, but their influence upon our own hearts. We are to test ourselves; we are to gauge our zeal and discover, if possible, our growth in moral excellence.



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Rev. Jas. P. Hawkes, *Assistant*.

## Vestry.

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E. W. Barker, *Accounting Warden*.  
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Charles M. Hill, George F. Martin,  
W. C. Hannis, Henry C. Brown,  
Jasper O. Nicolls, Capt. Jno. M. Walton.  
Hugh Whiteley, Chas. E. Lex, Secy.  
Sexton, Robert Magee, 4014 Locust Street.

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## St. Mary's Chapter.

Rev. Jas. P. Hawkes, *President*.  
Mr. E. A. Souder, *Vice-President*.  
George Sayen, *Treas.* Richard H. Weeks, *Secy.*

## The Guild of the Holy Child Jesus.

Miss Clara Manderson, *Superintendent*.  
Miss Katharine M. Robeson, *Asst. Superintendent*.  
Rev. J. P. Hawkes, *Chaplain*. Miss Rhein, *Organist*.  
Miss M. L. Souder, *Secretary and Treasurer*.

## Women's Missionary Association.

Rev. Thomas C. Yarnall, D.D., *President*.  
Rev. Jas. P. Hawkes, *1st Vice-President*.  
Miss J. W. Horner, *2d V.P.* Miss Sarah West, *3d V.P.*  
Miss Lizzie Manderson, *Treas.* Miss Helen Landell, *Sec.*

## Little Sisters of St. Mary.

Kitty Brobston, *President*.  
Mary G. Smethurst, *Vice-President*.  
Maran E. Keyser, *Secy. and Treas.*

## PARISH REGISTER.

## Baptisms.

April 1st, John Henry Weeks.  
Laura Julius.  
April 8th, Margaret Elizabeth Copper.  
Lambert Fry Whetstone.

## Confirmations.

April 9th, Harry H. Brown.  
George Francis Colhoun, Jr.  
Ethel M. Dickinson.  
E. Winifred Dinning.  
Marion N. Duffee.  
Burton S. Easton.  
Clarence Farr.  
Mary F. Fay.  
Geo. Marshall Gillette.  
Edith C. Hammersley.  
Mabel Koons.  
Annabel Krewson.  
Harry P. Laverty.  
Bertha M. Laws.  
Burtis H. Limerick.  
Fred. W. Mace.  
Charles A. Magruder.  
Helen P. Martin.  
George C. Messer.  
Laura Parker.  
Emma M. Rice.  
Adelaide Robeson.  
Bertram H. Rogers.  
Viola A. Smith.  
Henry C. Townsend, Jr.  
Ella M. Wessels.  
Sigourney F. White.  
Frank H. Whiting.  
Mrs. Fanny K. Whiting.

## Marriages.

April 12th, Edward H. Wannemacher and  
Mary A. Fairbairn.  
April 26th, Samuel Peacock and  
Marg't J. McAllister.  
April 30th, Frank Jay St. John and  
Letty Ross Willoughby.

## Burials.

April 7th, Mrs. Mary Fry Whetstone.  
April 18th, George Kendall Pedrick.  
April 29th, Frances Houtz Giller.

## PARISH NOTES.

This issue of OUR PARISH has been delayed by changes in the Editor's household.

The address of the Assistant Minister is now 405 South Forty-first street, about two minutes' longer walk from the Church.

In this the May issue of our little sheet the editor says good-bye to his indulgent readers for the summer, possibly for a longer time.

A Parish Tea under the auspices of St. Agnes' Guild will be given during the coming week. Invitations will be sent to all members of the congregation so far as known. If you do not get one, it will have been an oversight, so please come, anyway.

The Women's Missionary Association has had a fairly successful year, having been able to redeem all its pledges except one, about which there was no especial hurry. Two or three special appeals have been received from very worthy sources, and it has been a matter of regret that there was no money to respond to them. Special contributions would be very acceptable just now.

The Easter offering for parish purposes amounted to nearly fifteen hundred dollars counting what has been sent in since Easter Day. This was not quite half what was needed and what was asked for, but it represented apparently a good deal of self-denial on the part of those who gave. There were no checks for a large amount, but a great number of small sums, showing how general and wide-spread had been the effort. On the whole we are pleased with the result.

It may have surprised some of its friends that the Guild of the Holy Child Jesus made no appeal for money for its Easter Festival. That was because the president did not wish to divert attention from the Easter offering. But there were expenses and heavy ones, nearly all of which the Guild has borne itself, tickets of admission being sold at the door. Just here let me state that the hearty thanks of the Guild are due to the printer who printed the tickets for nothing. Miss Manderson also desires to thank all who contributed to the purchase of the potted plant which was presented to her on the day of the festival. To return to the point, there is a deficit of seventeen or eighteen dollars in the Guild treasury. Who will help? Money may be sent to Miss Manderson, 3820 Walnut street, or handed to the clergy, or placed in the boxes at the entrance of the church.

## THE NEW BOOK: COMMENTS.

(Continued from the March number.)

Several new sentences (five) have been added to the number of those appointed to be said at the beginning of the offertory. Provision is also made for singing a hymn or offertory anthem when the alms and oblations are presented. (See second rubric before the Prayer for the whole state of Christ's Church militant.)

The two warnings immediately following the prayer in the old book are transferred to the end of the whole office, their phraseology apparently remaining unchanged. This last statement is noteworthy, in view of the desire on the part of some to have private confession directly commended in connection the service of Holy Communion. There is another noteworthy thing to be remembered at this point, and that is the failure of the new book to make any provision for a pause after the Prayer for Christ's Church Militant. A determined effort was made to introduce a rubric simply permitting the minister to pause at his discretion, but the Convention would have nothing to do with such a proposal. It remains therefore for our clergy to fall back upon "the rubric of common sense," and make a pause or not, according as the one practice or the other conduces more to true reverence. The ideal way, of course, is to make no pause at all, but since we do not live in an ideal world, we must adapt ourselves to circumstances.

Farther along in the office, the sentence beginning, "Therefore, with angels and arch-angels," etc., and known technically as the *Ter Sanctus*, is divided into two parts, of which the Priest alone recites the first, the people joining in at the beginning of the second part, "Holy, Holy, Holy," and so on. There are one or two other slight changes after this, the only one of special importance being the change in the rubric following the Prayer of Consecration, the use of the hymn being made permissive instead of obligatory. Turning back now to the Collects, Epistles and Gospels, which really form a part, of



course, of the Communion office, we shall find there an entire new set for Christmas and another for Easter Day, to be used where desired when there is more than one celebration on the same day in a given church. The festivals of St. Stephen, St. John the Evangelist and The Innocents are placed right after Christmas Day, and a new festival, or rather an old one revived, that of the Transfiguration, is inserted later on in its proper place, after the feast of St. James. The title of the Twenty-fifth Sunday after Trinity is changed to that of the Sunday next before Advent.

#### FROM THE BISHOP'S ADDRESS.

Speaking in reference to the danger of cholera and the fact that he had himself set forth a special prayer for use in this diocese, Bishop Whitaker says:

We pray for wisdom to do all that in us lieth to avoid this plague. Have we considered what we can do, and are we doing it?

The cholera is a dirt disease. It is born of foulness. It thrives in filth. In Germany and France last summer its pre-ence was connected with polluted water which its victims drank. The Elbe brought the cholera to Hamburg; and the filthiness of the city supplied the conditions for its rapid spread. It appeared upon the banks of the Seine, and its manifestation followed the course of the river to its mouth.

There is no doubt that our water supply would be congenial to the cholera bacilli. But they are not in the water yet, or we should have known it. They will not be there until they are introduced; for there is no spontaneous generation, even under the most favorable conditions, or we might well be anxious. We cannot at once produce any change in our water supply. But we can make every foot of ground over which we have control, clean. We can free the houses in which we live from the intrusion of noxious gases by means of imperfect plumbing. We can insist upon the enforcement of the city ordinances respecting cleanliness so far as the houses which we own or in which we live are concerned.

And if every owner of property in the city would do this, the greatest menace to the health of the city would be removed. For bad as is the filth that litters all our streets and alleys, it is not half so dangerous as the miasma and poisonous gases that are given off

from the festering earth that covers broken sewers and imperfect connections. Diphtheria, which is really more dangerous than cholera, is now prevalent here from this very cause.

But there is a large part of the city the owners and residents of which are either too ignorant, or too selfish, or too poor to care for. And these districts are the seat of danger. There should be instruction given to those who are ignorant of sanitary conditions. The influence of a strong public opinion should be brought to bear upon the executive of our city government for the rigid enforcement of the laws. We should insist that the streets where our poorest people live shall be kept as clean as Chestnut and Broad. We should remember that here is an instance where it is plain that the interest of the poor are identical with those of the rich. And if the richer and the more influential portion of our population will not now undertake to make the sanitary condition of the streets in which are the dwellings of the poor equal to that of the richer neighborhoods, then all their efforts to protect their own homes from the pestilence may be thwarted by the first breeze that blows through their opened windows, bearing upon its pinions the germs of disease and death.

We are ready to admit that we have invited the cholera to our city and have offered it every inducement to stay, and that there are many who are responsible for this state of things. It is certain that God will require at the hands of these the lives of those who may be sacrificed through their neglect to do their duty. That they utterly fail to realize this now is apparent, or they could not remain indifferent. They may realize it with regret when the scourge of the pestilence with all its horrors is upon them, teaching them that God is not mocked, and that whatsoever a man soweth that shall he also reap. Let us earnestly pray to God for them that even now, before it is too late, they may be aroused to realize the power that He had given into their keeping to avert so great a calamity, or on the other hand to hasten its approach.

And while we pray for others, that they may have wisdom to see their duty, let us examine ourselves to see whether we have done ours. If we have not each of us used our influence to secure an administration of the government of this city that by enforcement of the laws will make it clean, then we too have consented to the wrong and are guilty before God.